

# AMERICA

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## Chronicle

**Peace Conference.**—The meeting of the Supreme Council in London was occupied during the week with the Near East situation. The only practical results of

**London Meeting** the conferences of the Premiers with the Turkish and Greek delegations was to persuade Turkey and Greece to take under consideration the proposal that the Supreme Council should be accepted as the arbiter of their rival claims in Thrace and Smyrna. After some difficulty the contending factions of Turkey were induced to act as a unit, and both the Constantinople representatives and those of Greece agreed to refer the suggestion of the Supreme Council to their respective Governments.

The conference of the Supreme Council with the delegates from the German Government, beginning on March 1, on the question of reparations promises to be very serious. No definite information has been officially divulged as to the counter-proposals which Dr. Simons and his associates will set before the Supreme Council, but the following semi-official communication was issued after the final meeting of the Imperial Economic Council:

Experts in all branches of professional life in Germany, under the Chairmanship of Dr. Walter Simons, the Foreign Minister, came to the unanimous conclusion that acceptance of the Paris demands on economic and financial grounds is impossible and that any attempt to find a solution on the basis of the Paris decisions must lead to the collapse of the world's economic life. A memorandum which was approved by the experts demonstrates this impossibility in detail. The experts declared themselves unanimously in accord with the Imperial Government's standpoint in its willingness to go to the limit of Germany's ability to pay in the firm counter-proposals which are to be made.

The significance of this communication was made clear from an incident which took place at the meeting referred to above. This session was opened, according to reports, with a statement made by the Chairman, the Honorable von Braun, who declared that the German people had expressed in overwhelming majority fixed preference for destruction rather than perpetual slavery. Addressing the Foreign Minister, he asked if he was departing for London determined to uphold without flinching and to the bitter end, the unanimous refusal of the German people to accept the Paris proposals. Dr. Simons replied as follows:

We have done everything within human possibility, especially as far as disarmament is concerned. In a military sense we have literally denuded ourselves. What remains hardly suffices to maintain law and order at home. Those who still accuse Germany of aggressive intentions must be mad. As to the Entente reparation demands, they are utterly impossible and I shall say so in London. Common sense was on strike when they were concocted. What encouraged me especially on my mission to England is the indomitable determination I have met everywhere on my South German tour to stand or fall with the Northern brethren. Our counter-proposals are ready and sure to be approved by the Federal Councils at this coming Sunday's session. I shall go to London my ears ringing with the cry of all Germany: "Never give in to the impossible."

Whatever hopes Dr. Simons and M. Briand might entertain of reaching a compromise by mutual concessions seems to be rendered fruitless by the fact that both the one and the other are threatened, the former by Herr Stinnes and the latter by M. Poincaré, with the immediate collapse of their Ministries, if they yield in any way, and these threats would appear to have public sentiment behind them.

Another matter which is perplexing the Supreme Council is the problem how to deal with the situation created by the communication sent by Secretary of State Colby, on February 21, 1921, to the Council of the League. This note lays down the principle that the approval of the United States is essential to the validity of any arrange-

ment concerning mandates made by the League. It goes on to state that in spite of the fact that the position of the United States was made known to the Council, the terms of the mandate given to Japan were arranged and approved without the consent of the United States. Mr. Colby, therefore, informs the Council that the United States cannot regard itself as bound by the terms and provisions of the said mandate, and requests that the Council should reopen the question for the further consideration, which the proper settlement of it clearly requires.

The note states that the United States requested that the draft mandate forms be submitted to it for consideration before they were communicated to the League, in order that the Council might have before it an expression of the opinion of the Government of the United States on the form of such mandates. This request was based on the ground that the interests of this country might be concerned or affected. The Secretary of State takes exception to the statement made in the text of the mandate to Japan that the principal allied and associated powers have agreed that a mandate should be given to Japan and that the mandate should be formulated in the terms set forth in the document. He declares that the United States is one of the "principal and allied powers," and that it has never given its consent to the mandate in question. He states, moreover, that the United States has never consented to the inclusion of the Island of Yap in any proposed mandate to Japan, but that on the contrary both at the discussion in Paris, in which President Wilson took part, reservation was expressly made by the President that the status of the Island of Yap should be subjected to future consideration, and later when the impression was circulated that the United States had given such consent, pains were taken to set forth the said reservation at length in notes sent to the Governments of Great Britain, France, Italy and Japan, in which it was explicitly declared that the United States did not concur in the decision reached by the Supreme Council on May 7, 1919, to include the Island of Yap in the mandate given to Japan. This being the case, the United States declares that the Council of the League acted under a misapprehension of the facts and should reconsider its decision.

The note raises the question as to whether or not the United States, not being a member of the League, has the right to review the decisions of the League, and in particular, whether or not it has the right to overrule or question the agreement reached by more than forty nations on the matter of the Japanese mandate. There is also a very practical difficulty in the special issue involved, arising from the fact that the Council cannot reopen the question except with the unanimous consent of the Council, one of the members of which is Japan.

**Czechoslovakia.**—The Congress of the Czechoslovakian National Church, recently held in Prague, proved a

total failure. Zahradnik and Farsky, the leaders of the new heresy, were at first practically set aside, and later were severely reprimanded for their behavior on

#### **The Religious Situation**

various occasions and for their mismanagement of the affairs of the new Church. They failed to receive any of the higher offices in the election. The reign of force and frightfulness continues; only recently another Catholic church was seized by the heretics and various attempts were made to seize others, and even to commandeer a convent. Yet the Foreign Minister, Dr. Benes, who has just returned from Rome, where he entered into communication with the Vatican, announces that a separation of State and Church would be inopportune at the present time. He lays great stress upon the influence of the Vatican throughout the world and considers it bad policy to antagonize the Holy See at this juncture. So much for the worldly wisdom of the new Government; but in the supplementary budget approved by the National Assembly there is this significant item: "The Czechoslovakian Church, 1,200,000 Czechoslovakian crowns." This clearly indicates the alliance of the State with the new heresy. In the meantime the Priests' Club is active. With the approval of Archbishop Kordac it has begun the publication of a new review, *Sursum*, conducted in French. A desperate attempt is just now being made to bring about defections from the Church. No confidence is, however, to be placed in the figures of perversions printed in our American dailies. The fact is that a census is soon to be taken with the purpose of definitely giving the religious statistics of the country. This is at present preceded by an intense campaign to bring Catholics to renounce the Faith under various threats. Even these statistics when obtained will give no insight into the real situation, since deceptive methods are being used to induce the unwary to have their names entered as Catholic-Czechoslovakian, which will be technically accepted as indicating that they are members of the national Church. Many, disgusted with the violence and travesty of the new heresy, are returning to the Church.

**France.**—Almost simultaneously, says *La Croix* of Paris, three manifestations of Catholic faith and Catholic interest in the work of social reconstruction took place

#### **Catholic Organization**

in the capital. First in the order of importance came the closing sessions of the Federal Council of the "Catholic Association of the Young Men of France." Few Catholic bodies have fought so effectively for the cause of true patriotism and the interests of the Church. The various presidents of the association, men like De Roquefeuil, Bazire, Reverdy, Gerlier, Souriac, by their courage and initiative, have extended the activities of the body until it now exercises influence over the greater number of the Catholic youth of the country. It gives the younger generation of Catholics no uncertain or half-hearted pro-



gram; instills into them the spirit of a militant patriotism and faith, and the most uncompromising loyalty both in public and in private to the cause of France and the Church.

*La Croix* calls special attention to the considerable number of earnest and intelligent Catholic young men who attended the closing banquet. Franc, the writer of the article in the Paris Catholic daily, points with pride to the presence of many students of the Polytechnic School, Saint-Cyr, the French West Point, and the *Ecole Centrale*. He sees in their attendance a proof that, thanks to the zeal and fearlessness of a handful of genuine leaders, Catholic belief and practice are exercising an influence in the great national schools, which, the writer admits, they have not always done.

While the "Catholic Association" was closing its sessions, the members of the confraternity of the Perpetual Adoration were holding their annual congress at Montmartre. To some, comments the writer in *La Croix*, this may appear a simple work of piety of purely local importance. But it must be remembered, he adds, that in Paris there are 6,000 Faithful banded together for the work; that for the last quarter of a century not a single night has passed without its group of fervent adorers before the Altar of the National Basilica, at Montmartre, dedicated to the Sacred Heart; that from the ranks of these generous men and women are recruited adorers for the smaller parishes, which could not easily furnish their quota of watchers before the Tabernacle for the local ceremonies of the Perpetual Adoration, which take place at stated times in almost every parish of the capital. When these facts are recalled, he continues, all must be struck with admiration at the "splendor of such a prayer." It offers all the characters of a public manifestation of worship and of faith, which deeply stirs the observer, and must surely move the Heart of Our Lord to show mercy to His people. Those who witness for the first time the reverent attitude of the tireless watchers of the Tabernacle and the crowds which, at Montmartre, attend the more solemn ceremonies on the fourth Sunday of every month can scarcely believe that Paris, the city of pleasure, could send forth such throngs of faithful worshipers.

The members of the Perpetual Adoration had not closed their congress when Catholic leaders from the farmer class and the rural districts of France were united in the sessions of "*La France Agricole*." One of their purposes is to develop agriculture and scientific farming among the country-folk, but they realize above everything else that they must develop the spirit of Christian piety and all the old virtues of faith, chastity, respect of authority, simplicity and strength of character, which in Catholic days made the glory of the French peasant. They realize the splendid services rendered to France by the peasant-soldiers of the World War, who everywhere showed the mettle that was in them. But they see plainly that the peasant is assailed by almost the same

dangers which beset the workingman in the factories and the industrial centers of the capital and the large towns. He is exposed to the atheistic propagandist, the Bolshevik agitator, the immoralities of the stage, the dance, and the motion-picture. The leaders of "*La France Agricole*" realize the social, agricultural and spiritual needs of the French farmer. They are generously and effectively trying to meet them.

In summing up his account of these splendid manifestations in spheres so different, the writer of *La Croix* concludes that real Catholic progress has been made among the men of France. All know, he declares, that after the Revolution and under the July Monarchy from 1830 to 1848 few men practised their religion, and that it required more than ordinary boldness to practise it in the great "national or State schools." Catholics were afraid to organize into groups, and religion was relegated to the sacristy. But now the attitude of Catholics is changing for the better. This change is due to a century's fight led by brave pioneers who championed and won, first, freedom of education, then founded a genuinely Catholic press, and finally were not afraid to unite for the highest ideals in Church and State in purely Catholic organizations.

With a sincerity befitting his name, Franc concludes by reminding his countrymen that Catholics must do still more. Like their Catholic brethren in England, Belgium and the United States, he asserts that they must proclaim their right to act in broad daylight as Catholics and for Catholic ideals. The words which he addresses to those of his countrymen who are afraid of anything like open manifestation and exercise of the Catholic Faith, apply also to those of our own American brethren who entertain a similar fear. The "religious conscience and religious convictions form the very foundation of the life of the individual; they must be the foundation also of social life and compenetrated it." The Catholic press, Catholic lectures and conferences, Catholic organizations and associations, social life permeated with the spirit of Catholicism need cause no fear. Rising above all political parties and the struggle between the classes, Catholicism has a right to exist and to exert its beneficial activities. It menaces no legitimate authority. Alone, it can save society, driven to the abyss by doctrinaires and false teachers who deny the very fundamental principles on which that society rests.

**Germany.**—Socialists have begun a concerted attack upon the Churches. Their method, in the first place, is to "bore from within." Socialists are encouraged to affiliate themselves with the various denominations and then to begin their work within the congregations themselves. At the same time an open campaign is carried on in other instances to induce people to sever all connection with Christianity. Practically the only Catholics who have left the Church in consequence of this move-

Catholic  
Activity

ment are those who already were permeated with Socialistic doctrines, and whose loss to the Church need consequently be no surprise. On the other hand the Catholic Church is strengthened by the return of the Religious Orders and the greater freedom it has enjoyed under the republican Government, thanks to the prudence, zeal and energy of the Center. The N. C. W. C. news service brings the following appeal from the Bishops of the West-German dioceses to the electors on the occasion of the recent ballot:

You are again called upon to exercise your right of suffrage. On February 20 elections will be held for the Chamber of Deputies, the Provincial and District Assemblies. The decisions of these bodies are of far-reaching importance for the status and order of our national affairs, for the right and freedom of our Holy Church, and for the maintenance of denominational schools.

We consider it a serious duty of our pastoral office to urge you to do your duty as citizens of the State and as true children of the Church. All Catholic men and women must go to the polls. Do not forget the responsibility you would assume by failing to take part in the elections and thus favoring the chances of an unfavorable result. Give your vote to such representatives only as offer certain guarantees that they will stand for the protection of religion and morality in our country, and who will oppose all efforts to deprive the Church of her benevolent influence in the State, in the school and in the family. Vote in such a way that you may find the approval of God and of your conscience.

The document is signed by the Archbishop of Cologne and the Bishops of Trier, Münster, Osnabrück, Hildesheim and Paderborn. At the same time the Bishops explicitly state that beyond the reading of this pastoral, at the morning and afternoon service, no further discussion of the elections is to be permitted from the pulpit.

**India.**—Those who attended the sessions of the Indian National Congress at Nagpur, writes the Nagpur correspondent of the Manchester *Weekly Guardian*, realized

*The Nagpur  
Congress*

that the political situation had reached a dangerous stage. Mr. Gandhi, the well-known Indian orator, stirred the thousands of delegates to the highest enthusiasm. It is evident, the correspondent states, that the "Indian Nationalists are moving towards a conflict with the Government of India." In the inner councils of the Congress, it took all Mr. Gandhi's influence to prevent a rupture between the Nationalists and the non-cooperators. "His undoubted sincerity of purpose had great weight with the majority of Congressmen and after a good deal of negotiation a compromise was discovered."

The Congress carried two resolutions, the first involving a change in the Congress creed by deleting the reference to the British connection, the second declaring the intention of the Congress to put into effect the whole or any part of the scheme of non-cooperation, from the renunciation of voluntary cooperation with the present Government to the refusal to pay taxes "at a time to be determined by either the Indian National Congress or the All-India Congress Committee."

Henceforth the recognized goal of the Congress, according to the formula now accepted, will be the attainment of *Swaraj*, or Home Rule, within or outside the British Empire. Many prefer the latter alternative. This decision will accentuate the cleavage between the extremists and the moderates. The latter recognize the advantages to India of maintaining her connection with the British Empire. The extremists deny any such advantage. Mr. R. C. Dac introduced a set of motions to make *Swaraj* almost immediately effective. They amount to a virtual boycott of all English government agencies and instrumentalities. The Nationalists hope for a bloodless revolution. But even Mr. Gandhi has his misgivings on this point and thinks that before the battle is won they may have to wade through "a sea of blood." Lala Rajput Rai hinted that the late Punjab disturbances might have to be renewed and did not conceal his belief in the "right of armed rebellion against a repressive Government." The *Guardian's* correspondent admits the seriousness of the crisis.

**Ireland.**—As usual the past week has been marked by violence and bloodshed. There was a pitched battle at Macroom that is reported to have entailed twenty

*Blood and  
Hunger*

casualties among civilians and thirty among the auxiliary forces. There were, too, numerous violent deaths in other parts of Ireland, and altogether the week was far from hopeful. Despite Greenwood's adroitness, to use a mild expression, he was finally forced to admit lawlessness on the part of the Black and Tans. General Crozier had resigned his position as Commandant of the Auxiliary Police Division. Pressed in the Commons for the reason of this resignation, Greenwood admitted looting by his favorite Black and Tans. The full story of this incident and its consequences is as follows:

Some thirty-one men of this division, under the leadership of their commanders, carried out systematic looting. The five ringleaders were put under arrest and twenty-six others were court-martialed and dismissed from service. The sentence was approved by General Tudor, Commander-in-Chief of the Royal Irish Constabulary. The dismissed men protested to the Irish Office, which reinstated them immediately, whereupon General Crozier and his adjutant resigned. Both Houses discussed the matter vehemently. The Archbishop of Canterbury arraigned the Government policy, declaring that he could not acquiesce in silence in the policy of calling in the aid of devils and cast out devils. Despite these protests, on Monday, February 28, six unfortunate men were executed in Cork prison for resisting the Crown forces. They were shot in batches of two each at intervals of fifteen minutes. Meantime Irish children are in distress.

The sum of \$60,000 has been sent to Cardinal Logue and Archbishops Walsh of Dublin, Gilmartin of Tuam and Harty of Cashel, for relief work, and \$5,000 was sent to Director France for emergency use. To date \$165,000 has been sent to Ireland for relief work by the A. C. R. I.



## Christ Without Dogma

JOHN D. TIBBITS

**I**T is only natural that a religion which began with a confusion of faculties should end in confusion of thought. Of this fact Protestantism has afforded a continuous succession of illustrations, which, taken together, cover practically the entire field of theology and philosophy. One of the latest of these is a brief but very striking article contributed to a recent number of the *Outlook*, by Dr. Lyman Abbott. And I am tempted to criticise it, not because it possesses any special or intrinsic importance, but only because it offers so typical an example of that laxity which seems inseparable from contemporary Protestant literature.

The article to which I have alluded is in the form of a meditation upon the story of the Epiphany, as related in St. Matthew's Gospel. It was written to emphasize a single point, and that point is emphasized with all Dr. Abbott's singular ability. The three wise men sought Christ. They sought Him with openness of mind and steadfastness of purpose. And they found Him without the help of church or sacrament or creed. It is just this fact, together with the inferences suggested by it, which Dr. Abbott considers as possessing a special and peculiar significance for the twentieth century.

Now as to the fact itself, one can hardly help but wonder as to Dr. Abbott's reason for attaching to it the significance he does. For if the wise men were to find Christ at all, it is difficult if not impossible even to conceive them finding Him without that very mental attitude which to the Doctor seems at once so impressive and so important. They could not surely have approached Christ through the Church, for there was then no church through which to approach Him; nor could they have been expected to draft upon uninstituted sacraments any more than upon unformulated creeds. Their mental process, as far as we can judge, was not only that which was eminently rational, but was the only one which was rationally possible. They were receptive, yet unprejudiced; anticipative, yet unprepossessed; precisely as anyone should be who, conscious of being in darkness, yet seeks for light.

But Dr. Abbott is far from confining his meditation to this fact alone. He proceeds to develop its importance by an inference. Compared with the religious history of subsequent ages; with the endless definitions of dogma and the equally endless quarrels over the dogmas which have been defined, the story of the three wise men stands out in vivid and in striking contrast. Nor can we fail to apply the apparent moral of this contrast to ourselves. If they found Christ, without a dogma, why also may not we? And if dogma is thus shown, in actual experience,

to be unnecessary, is it not, and has it not ever been, a source of obscurity rather than of light?

In this way does the Doctor lead us to the threshold of the new theology, for it is as the precursors of the new theology that the wise men, in his opinion, stand clearly revealed. The traditional teaching of Christianity is demonstrated by their example, to be little else than an aggregation of stumbling blocks; and as that same example proves the essential obstructiveness of the system, so does it, and in scarcely less degree, suggest its condemnation.

Yet if we prescind altogether from Dr. Abbott's inferences, and confine ourselves to the most literal and concrete facts, it will be abundantly evident that he labors under two important misconceptions, so important, indeed, as substantially to vitiate the very point which his entire article was designed to illustrate. In the first place, it is distinctly untrue even to imply that the method of the new theology is to seek Christ without a dogma. It would, indeed, be far nearer the truth to say that it is the only school of theology today which habitually and designedly employs dogma in its quest of Him. And while it is beyond question that its thinkers have rejected those teachings which an uninterrupted tradition has sanctified, and the living authority of the Church has sanctioned, yet it is equally beyond question that they have surrendered themselves, wholly and absolutely, to a dogmatism which is both founded and dependent upon their own impressions, and which, though less rational in its nature, is not one bit less arbitrary in its demands. It is in rigid conformity to this dogmatism that Christ is sought. It is to its subjective and wholly irresponsible standards of measurement that all discussions relating to His life or mission or precepts are referred. And it is in blind and uncritical obedience to its dictates that every trace of the miraculous and the supernatural are expunged from the sacred text. To criticize this method, is not my purpose, but to claim it as the method of the three wise men is, in the light of present knowledge, a direct negation of all evidence.

And again Dr. Abbott misconstrues the very position which dogma occupies and must ever occupy in any rational scheme of religion; and this misconception will become perfectly apparent if we but ask ourselves the question: Why it was that the three wise men sought Christ at all? Dr. Abbott writes, with more rhetoric than logic: "Their faith was not a knowledge, it was only a hope," and he continues, "But inspired of this hope they had the courage to undertake a long, wearisome and perhaps perilous journey, of four or five months' duration." Now what was the purpose of all this? Was it

that starting with openness of mind they might end in ignorance or vacuity? Was the motive of their unprepossession that they might never become possessed? The Doctor speaks of their "sincerity of desire," and their "steadfastness of purpose." But his very words compel in us the logical inference that their desire was fixed upon an object both definite and precise, and that their steadfastness was the means by which they might more surely obtain it. In short, the really striking point in the entire story of the Epiphany, and the one which is of genuine significance to our age, is not at all that the wise men sought Christ, without a dogma. It lies rather in the implied firmness of their conviction that they would leave Him with one.

Dr. Abbott's article illustrates as well as anything could the palpable disparity between that simplicity which the new theology so arrogantly professes, and the essential obscurantism of its practice. He begins with that dogmatism in which he should logically end, and ends in that openness of mind with which he should logically begin. He preaches mental receptivity as a necessary preliminary to receiving nothing, and he dogmatizes himself into a rejection of all dogma. As an exhibition of mental gymnastics, it is interesting enough. As a serious contribution to religious thought, it is altogether useless and therefore clearly negligible.

Yet despite all this Catholics may readily agree with the Doctor that the mental attitude with which the wise men approached Christ is not without its lesson for our time. It is, indeed, the very attitude upon which the Church has ever insisted, and which she urges today with all her power, upon those who are in ignorance of or in opposition to her claims. It is perhaps of more importance now than ever before. The approach to Christ is obstructed by many a so-called scientist, by many a higher critic, by many an untrained theologian. To say this is in no sense to discredit their several professions, or to minimize any of their real contributions, but it is hardly possible to overstate the absurdity of an error which seems, upon all sides, to dominate and possess modern thinkers, or to overestimate the conclusion which it has imparted into modern thought. That error lies in the wholly fictitious value ascribed to what has herein been termed "open-mindedness," and in the utter failure to recognize that this, viewed as a mental attitude, is normally and essentially transient. By its very nature it is anticipative of content; and in virtue of that same nature, it is extinguished when content is received. Subtract from it all possibility of such content, and it remains an inexplicable emptiness, without purpose and without point.

Dr. Abbott, therefore, has but exemplified a fallacy all too common. He has invested the purely transient with a permanent value; and while denying any value at all to the permanent, he has unconsciously assumed it in a sense which, as his very article proves, is as irrational as it is impossible.

## The Penitent of the Desert

HENRY E. O'KEEFFE, C. S. P.

IT was on the hallowed soil of Palestine and likewise in the opulent city of Alexandria: it was in the reign of Theodosius, the Younger. Our hero was a monk and also a priest. His name Zosimus. He was an oracle for the direction of those spirits who were consumed with passion for the perfect life.

Our heroine was what Shakespeare would call a variable ramp. She shadowed the streets of Alexandria by night. She had no known name but Mary of Egypt. When she traced her epitaph, it was in the sand of a dry desert toward Arabia and beyond the Jordan. It read: "Here lies Mary the Sinner." Then she stretched her stark, emaciated body out on the sand and died. She did not die hard, but with immense calm. Papebroke avers that it was in the year of the Lord 421.

Zosimus was gentle and pure from his youth. Because of this moral composure, the subtle thought came upon him, that he had attained perfection in the monastic state. It was a delusion suggested by the proud spirit of darkness. One night after singing from the Psalter he retired to his cell. There a revelation overtook him and in a Divine locution, the Voice bade him hie himself to a monastery near the river Jordan and quit at once the one which harbored him. He must learn the lesson that virtue is never stationary, but thrives by the touch of progress.

In his fresh habitation the monks held no communion with the rest of men and they looked and did as if they belonged to another world. When they labored in the flower-gardens, their work was accompanied with prayer. Their subsistence was spare. They chanted the psalms through the night, relieving each other by turns. This was their nocturnal prayer of atonement and propitiation for it was by night that the air of Alexandria and Cairo was charged with unwholesome excess. It was also the yearly custom of the monks after assisting at the Divine Mysteries to receive the Blessed Eucharist on the First Sunday of Lent and then emerge from the monastery. They then crossed the river and dispersed themselves over the vast desert wildernesses. Here they lived as hermits in sweet solitude until the eve of Palm Sunday. Then all wended their way back to the monastery to contemplate in Holy Week, the dereliction and glory of the Passion and Resurrection. Some took a slender parcel of provision. Others subsisted on wild herbs. Zosimus the holy man went with them. Barefooted he traveled twenty days. At noon-time it was his wont to recite certain psalms. While praying he turned for a moment to behold the passing of a human creature which had no bold outline of form. He was affrighted for very fear of a diabolic illusion, and, crossing himself, he looked again to see a body, sunburnt and naked, fleeing with almost the winged step of youth.



He thought it a holy anchorite and sped in the direction as he shouted with a loud voice for the person to turn and bless him. A cry came back: "Zosimus, I am a woman; throw your mantle on the ground that I may come and cover myself." He was startled that she should know his name but convinced that she had learned it in the revealing of the Holy Spirit. So forthwith he complied with her request. Clothed in his raiment she approached. They fell upon their knees in mutual prayer. He conjured her, by Christ, to tell him who she was and how long and in what manner she had lived in the desert.

Confusedly she answered and with the deep blush of shame: "So horrible am I that I ought to die after telling you. If you knew me you would fly as from a serpent. Hear my tale of ignominy while I sob and beg your prayers that God may show me mercy in the day of the terrible judgment. My country is Egypt. With my father and mother still alive I was twelve years old when I fled without their consent to Alexandria. I tremble when I think of my first fall and the falls that followed."

The Roman Agnes was but twelve when she was beheaded, to shine forever as a splendid specimen of inviolate chastity.

Mary of Egypt with all the humiliating ingenuousness of virtue confesses within hearing of the holy priest Zosimus that she was a public sinner for seventeen years. She, another Mary, who is the solitary boast of our tainted nature, it was, who with the ingenuousness of virtue confessed that it could not be since she herself knew not man.

Mary of Egypt was in her twenty-ninth year, when on a blessed morn, she espied some pilgrims making toward the sea. Curiously she asked, whither they were going. They were embarking for the Land which is Holy, to celebrate at Jerusalem the feast of the Exaltation of the Saviour's Cross. She, too, embarked looking for fresher times to protract her debauches. This is her confession. On the festival day she mingled with the crowd to get into the church, where was exposed the wood of the Holy Cross, for the veneration of the faithful. In the vestibule she found herself withheld from the sacred place by some secret and invisible force. Four times she struggled for entrance and was thrown back. Helpless she hid herself in a corner of the court and even in her desperation she reasoned that her sin was the cause. She prostrated herself on the marble floor and like Niobe melted into tears. Beating her breast and with sighs unending she chanced to behold through her tears an ikon of the *Mater Immaculata*. Through defilement and abominations Mary of Egypt fixed her eyes on Mary of Nazareth, that Hebrew Maiden of incomparable purity, and took her as an ideal and surety in her change of heart. Her prayer was likewise ardent and a secret solace came upon her grief. She arose and entered the church with ease and venerated the precious wood of

the Cross which brings life to man. Then while she wet the pavement with her tears she heard a Voice say to her: "If thou goest beyond the Jordan, thou shalt find there rest and comfort." Mary of Egypt thought it the speech of that Holy Queen of the world, So she went out in haste, bought three loaves of bread, asking the baker for the gate of the city which opened to the Jordan. She took the road, walked all day and night and arrived at the chapel of St. John the Baptist on the banks of the river. There she paid her vows and partook in Communion of the Precious Body. Eating half of one of the loaves, she slept on the ground from sheer fatigue, a salutary sleep throughout the night. Next morning she traveled until she passed the Jordan and from that time on did she assiduously shun the meeting of any human creature.

When Zosimus questioned her, of the length of her life in the desert, she replied that as near as she could judge, it was forty-seven years. She waxed only on the food which the wild solitude did afford. Her raiment, tattered and frayed, fell from her back, yet she bore the desert's strenuous heat by day and its acute cold by night.

She answered Zosimus again that for seventeen years the principalities of evil were let loose upon her and she was gripped in perpetual conflict with inordinate desire. Ofttimes in a drouth in the desert she could not with water quench her thirst, she who had drunk so widely of spiced and mellow wine in the brothels of Alexandria. In the fever of her assaults she would weep and pray and strike her breast. The old unseemly sights flashed before her vision and the old obscene songs rang in her ear. Trembling with impulse from head to foot, she would fight and bruise her beautiful body with blows. The tyranny of antecedent passion would almost drag her out of the desert. Then would she throw herself in the sand and water it with her tears.

Zosimus, her faithful priest, marked in her discourse how Mary of Egypt aptly quoted from Holy Writ, as if she were a student of the sacred books. But her only answer was that she could neither read nor had she seen or spoken with any human creature since the hour of entrance into the wilderness. She turned upon the priest and said: "It is God that teacheth man knowledge." She then recited with reverence and in a sweet and cadenced tone the thirty-ninth psalm. With that done she craved from the gentle monk a share in his prayers. She bade him not pass over the Jordan the same way during the next Lent, as was the monastic wont, but to bring with him on Maunday Thursday, the Lord's Body and Blood and wait for her on the bank of the river, that side which was inhabited. He prudently consented. Having spoken thus, she entreated him to pray for her forever. Again did he consent. Then she left him.

Hereupon he fell on his knees and thanked the God of everlasting love and mercy for all that he had seen and heard. He kissed the ground whereon she had stood and returned by the usual time to his monastery.

In the following year on the First Sunday of Lent Zosimus fell ill, as indeed our heroine had foretold him. On Maunday Thursday taking the Sacred Species in a tiny chalice, and a basket of figs, dates and lentils he went his way to the banks of the Jordan. Mary appeared on the other side and making the Sign of the Cross over the river, she went forward walking on the water, as if it were dry land, until she reached the opposite shore. Being now together she knelt for his blessing and then did they mutually recite the Creed and the Lord's Prayer. After which she received from his priestly hands the Holy Sacrament. Then lifting both her arms to heaven she looked on high and said aloud with tears: "Now Thou dost dismiss thy servant, O Lord, according to Thy word, in peace; because my eyes have seen my Saviour."

With an air of spiritual distinction she craved the noble priest to pardon the trouble she had caused him and prayed him to return the following Lenten holy season to the very spot where first he did behold her. He conceded and provoked from her the promise that she would partake of the sustenance which he had carried so far. She ate some lentils but they were few. By way of gratitude for this, she demanded that he would never forget her miseries in his contemplations, penances and prayer for, of a truth, she felt continued and sore need of God's holy and mighty help.

Again she left him and went over the river as she came.

Zosimus returned home. At the time she fixed, he set out in quest of her. He would be further edified by the depth of her spiritual charm and the height of her unearthly conversation. Under the holy spell he forgot to learn her name. But now an inspiration came upon him to do so, if he could. But when he arrived at the place where he first caught sight of her he found her corpse stretched out on the ground, with an inscription in the sand, declaring her name, Mary the Sinner, and the hour of her death.

In those ancient times it were in no wise confusing to behold the wild animals, which skulked in the Thebaid of the Arabian deserts, overawed by those wondrous personalities of supernatural sanctity—the hermits. Such physical, if not miraculous, phenomena were exploited from the era of Daniel the Prophet even to the day when the poor man, good Francis of Assisi, met the wayward wolf in the town of Gubbio.

Zosimus, aided by a lion which was tamed by the magnetic force of Mary's preternatural holiness, dug a grave and she was buried in consecrated ground. The rites of the Holy Church were performed. The lion departed, as if in sorrow. Zosimus returned to his monastery and there served God until he died a happy death in the hundredth year of his age.

## The Holy Office and Catholics

J. HARDING FISHER, S.J.

**W**HEN a document treating of actual problems is issued from the Vatican, it sometimes happens that there springs up in the minds of certain Catholics, who are unquestionably and unreservedly devoted in their allegiance to the Church, a feeling of vague dismay lest perhaps the Pope or his representatives may have made a mistake, not of course in doctrine but in worldly wisdom. Instead of getting in touch with the document itself, or making themselves acquainted with the precise nature of the action of the Vatican, they take their data from inaccurate reports circulated by those who are ill informed, and, as a consequence, they have no very clear idea of what the Holy See has actually done or said. Naturally they are not, under such circumstances, in a position to stand squarely behind the Pope or to convey to others a correct idea of the Church's attitude.

The World War gave rise to a number of such instances in which Catholics were not so loyal to the Holy Father in thought, at least, as might have been desired. Their lack of exact knowledge of the point of issue, or their timidity, their ignorance of the extreme prudence with which the Holy See habitually moves,

and at times their exaggerated nationalism acted, either separately or together, to make them apprehensive of the effect the action of the Church might have on the amicable relations existing between them and their fellow-citizens, and it was only after events had vindicated the Holy Father's wisdom and shown that he had been a pioneer in the ways of international charity and peace that they came out fully in his support.

The recent letter of the Holy Office on non-Catholic associations is another instance in point. Some Catholics have been asking themselves if the Sacred Congregation is really in possession of the actual facts, especially with regard to the Y. M. C. A. Others have set their own unspoken judgment against that of the Congregation and have been wondering how the difficulties that may arise will be settled. Still others, too loyal to go so far, are shaking their heads in anxiety, or else, being desirous of peace at any price, are inclined to think that the publication of the letter was inopportune and that the less said about it, the better it will be for all concerned. All this indicates a lack of loyalty towards the Holy See.

Catholics may rest assured that the Holy Office knows



perfectly well what it is doing. It has behind it centuries of experience, for it has been functioning since the year 1542 when it was instituted by Pope Paul III, and throughout the long period of its existence it has been engaged in preserving the Faith. It is first in dignity and importance of the Sacred Congregations and has for its Prefect the Pope himself. Its personnel is made up of nine Cardinals, of great learning, thoroughly versed in diplomacy, trained by long years of service both in Rome and in other capitals, in handling difficult and delicate problems, saturated with the traditions of the oldest and most experienced court in the world, and eminent for their wisdom and prudence.

A body of men such as this does not act rashly. But any possible doubt as to the correctness of their information and the prudence of their action is rendered doubly irrational, when the method of their procedure is taken into consideration. First, information is gathered from every available quarter of the globe, from the nunciatures, the apostolic delegations, the chancelleries, from priests and laymen, even non-Catholics at times being questioned. This mass of information is digested and put in the hands of the Consultors of the Holy Office, who having reflected on it, meet in conference and after prolonged discussion arrive at a consultative decision.

The matter is then referred to each of the Cardinals, who study it at their leisure; and it is only after they have given to it serious reflection that they meet in conference. At this conference an officer of the Congregation, called the Assessor, puts before them a résumé of the discussion of the matter by the Consultors, their observations and their decision. A discussion follows in the course of which each Cardinal is not only at liberty but is obliged in conscience to speak his mind freely and to put before his associates whatever he believes has a serious bearing on the matter. Finally a definitive decision is reached by a majority vote. This decision is then communicated to the Holy Father, who again considers it from every point of view. If he puts on it the stamp of his approval, it is published.

When it is remembered how manifold are the sources of information which the Sacred Congregation lays under contribution, how many are the safeguards which it uses to preclude the possibility of error, how numerous and exhaustive are the discussions to which it subjects any question, how eminent both by ability and experience are the Cardinals who finally render the decision, it must appear at once to any serious mind that it is extremely egotistical and utterly foolish, even from the merely human point of view, for any individual to set up his own private judgment against that of the Holy Office. It is quite safe, therefore, for Catholics to accept the pronouncement of the Holy Office on the character and tendency of the Y. M. C. A. and kindred associations.

But even apart from the fact that there is, naturally speaking, a strong presumption in favor of the Holy Office, and that it is therefore quite prudent to accept

its pronouncement as correct, there is another reason for such acceptance of still greater weight. No Catholic can doubt that the Church has God-given authority to defend the Faith. This defense, to a large extent, is delegated to the Holy Office, which exercises its power, among other ways, by the two-fold function of pronouncing doctrinal decisions and passing disciplinary decrees. In other words, it has jurisdiction to declare that certain doctrines are in accord with or in opposition to the principles of the Faith, and to enjoin or forbid certain lines of conduct with regard to such doctrines. To this two-fold function there corresponds a two-fold duty on the part of the Faithful: to give intellectual assent to the doctrinal decisions and to render obedience to the disciplinary decrees. It so happens that the recent letter of the Holy Office calls both functions into play, but the laity are concerned only with its expository portion, for the mandatory portion applies to the clergy alone.

The Holy Office has declared that the vague, indefinite form of religion which the non-Catholic associations in question, the "Y" included, are seeking to impart to those who come under their influence "is altogether different from the religion taught by Jesus Christ." This is a doctrinal decision, well within the competence of the Sacred Congregation, to which Catholics in virtue of their membership in the Church, are bound to give their assent, an obligation from which they are not emancipated by the mere fact that in rendering the decision the Church's prerogative of infallibility has not been invoked. This was explicitly stated in a letter of Pope Pius IX on December 21, 1863, addressed to the Archbishop of Munich: "Catholics," said the Holy Father, "are not only bound in conscience to accept and respect defined dogmas, they must also submit to the doctrinal decisions which emanate from the Pontifical Congregations . . ." As a matter of fact, the intellectual assent demanded by the letter of the Holy Office offers no difficulty whatever, for even a child can see that a knowledge of life "above and independently of any denominational belief whatsoever" is not a knowledge fit for a Catholic, if he wishes to remain a Catholic.

Nor is the sensitiveness as to whether the Holy Office has observed the courtesies of life any better founded than are the doubts as to the correctness of its decision. It is a strange sort of mentality which sees no breach of courtesy in the invasion by non-Catholic associations of Rome, with the openly avowed purpose of purifying the faith of the subjects of the Holy Father in the Eternal City itself and yet fears a lack of tactfulness on the part of the Holy Office in the mere recital of the works of such associations and the exposition of their undisguised intentions. Why the Holy See should be criticized for mentioning what such associations claim the right to do is extremely difficult to see. No fair person, let alone Catholics, can honestly take such a stand. Yet the Holy Office has simply acted in the manner described.

It has only accepted at their face value the published statements of the associations in question and of the Young Men's Christian Association in particular and judged their works by their results, and then decided that both in purpose and tendency they are opposed to

the purity and integrity of the Catholic Faith. This the associations themselves freely admit. The Holy Office has merely brought this fact to the attention of the Catholic world and warned Bishops to be on their guard to preserve the Faith of Catholics against such dangers.

## The Soul of the Colored Man

WILLIAM M. MARKOE, S.J.

**T**HE Catholic solution of the race problem, as discussed at length in previous articles, may, in brief, be said to be the education of Catholics to a supernatural view of the Negro so that our people may come to accord them full justice in all that pertains to religion, and especially to religious schooling. Surely the wisdom of this simple program needs no elucidation. It should be acceptable, first, because it is truly Catholic. Indeed, we may safely say that it carries with it the authority of Catholic tradition, and that it is, as we shall see, the practical remedy pointed out to us by the Church today. We have no choice. Secondly, our own judgment and prudence should impel us to apply the soothing balm of Christian charity and justice contained in this only cure for one of the most cankerous evils in our body politic. If some of us find the remedy, in its details, a bitter potion, we must understand that it is sweet and palatable when compared to the final stages of the malignant growth it would heal. Consequently, the prudent man has no choice.

The proposed solution of the race question is in harmony with the Church's method of treating the ailments of human society since her foundation. By this method she has slowly but surely solved difficult problems in all ages for the past 2000 years. To it we owe our own faith and civilization. We should not be surprised, then, in our own day, to see the same ancient remedy advocated by Rome and the American Catholic Hierarchy. We read in the letter of Pope Pius X, quoted by the Catholic Board for Mission Work Among the Colored People, these strong words:

His Holiness most earnestly wishes that the work of the apostolate to the colored people, worthy of being encouraged and applauded beyond any other undertaking of Christian civilization, may find numerous and generous contributors, to all of whom as a pledge of his gratitude, he imparts from this day, his apostolic blessing.

In the last pastoral letter of the Archbishops and Bishops of the United States we find these words:

In the eyes of the Church there is no distinction of race or of nation; there are human souls, and these have all alike been purchased at the same great price, the blood of Jesus Christ. . . . In the name of justice and charity, we deprecate most earnestly all attempts at stirring up racial hatred; for this, while it hinders the progress of all our people, and especially of the Negro, in the sphere of temporal welfare, places serious obstacles to the ad-

vance of religion among them. We concur in the belief that education is the practical means of bettering their condition; and we emphasize the need of combining moral and religious training with the instruction that is given them in other branches of knowledge. Let them learn from the example and word of their teachers the lesson of Christian virtue; it will help them more effectually than any skill in the arts of industry, to solve their problems and to take their part in furthering the general good.

The same pastoral letter, in stating the principles which serve as the basis of Catholic education, says:

First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed, for the good of the individual and the good of society.

These excerpts make known to us the general mind of the Church. I have already treated at length of the more detailed, logical, and only just application of the above general principles to particular cases. There is no question whether the Catholic solution should be accepted or rejected. The Church offers it because it is the only practical solution and, in its last analysis, it is but simple justice. We, as her loyal children, should accept her oft-proved remedy.

Aside from the experience of past ages and the voice of the Church today, our own good sense and foresight should make clear to us the paramount importance of the conversion and education of the Negro for the solution of our menacing race trouble. That the American Negro is here, and here to stay, is a fact. We must face that fact and not fly from it. At the close of the Civil War there were about 4,500,000 Negroes in the United States. Today there are over 12,000,000. The increase has not come from Africa. How many will there be in a short twenty years from now? Probably twenty or twenty-five million! The Negro is advancing rapidly in education, wealth, and industry. His organization is nation-wide and is daily growing more united and formidable. His leaders are educated men not to be trifled with. Millions of colored people read their own daily or weekly race paper ably edited by Negroes. With good reason they do not trust the "white" press. They are determined to rise, and consequently are rising, and will continue to rise. They have been, and are being, unjustly hampered, and they know it. American Negroes are not fools, nor are they cowards. White people cannot afford to be indif-



ferent to them; least of all can white Catholics. One does not have to be unusually keen to perceive that the race crisis in America daily draws nearer, daily becomes more threatening and dangerous. What will that crisis be? Will it be a disgrace to the American name and a blot on our civilization? Were the East St. Louis, Washington, Chicago, Omaha, Arkansas, and Duluth riots but a faint rumbling of that final crisis? The answer to these questions is largely in the hands of American Catholics.

A denial of justice to Negroes on the part of Catholics, especially in the vital matter of religion, may react on themselves. We are by no means a popular body in this Republic, nor is our position any too secure. We must practise that Christian justice towards our colored co-religionists, which we hope and expect our fellow-citizens to practise towards us. We must be an example of rectitude. "You are the salt of the earth. But if the salt lose its savor, wherewith shall it be salted?" The new Ku Klux Klan is not only anti-Negro, but also anti-Catholic. Not alone the Negroes' hard-won progress, but also a splendid record of Catholic activity in the South, especially in the State of Georgia, are the real reasons for the Klan, behind whatsoever pretentious ideals this infamous organization may hide its head. We rightly condemn the narrowness and bigotry it represents; we condemn lynch-law; but while men hang or burn the black man's body, we must beware that we do not deny justice to his languishing soul. We must give him his rights in matters of religion and, especially, in what is probably the most important of all religious concerns, a Catholic education. "He that shall lead into captivity, shall go into captivity; he that shall kill by the sword, must be killed by the sword."

Colored people, moreover, are determined to have education. Thousands of their young men and women attend schools where they imbibe anti-Catholic teaching. Many Negroes are entering the learned professions and the field of letters. These are the leaders of their people. We must have Catholic representation among them if we are to win the race and solve the problem. Already we have bright and intelligent Catholic colored children who could be expected to attain to positions of wholesome influence with their race if it were possible for them to acquire a Catholic higher education. Many would develop vocations to the priesthood if they could but attend a Catholic high school and could feel that they would be welcomed in Catholic seminaries. These young Levites would be of incalculable value in the conversion of the race.

Negroes are disgusted with Christianity as represented by the exclusive "white" sects. The religion of the vast majority of them is only a name. They are keen to discern and resent discrimination, and quick to applaud the true spirit of Christ wherever found. They know practically nothing of Catholicism. Now then is the time to leaven the whole race with the gentle influence of a true Christianity. This is God's hour for the Negro apostolate.

To grant justice to the Negro in all that pertains to religion, and especially to religious education, may well be expected, under certain circumstances, to be contrary to our conventional inclinations because of the environment in which we have all more or less lived. Practical knowledge, however, of conditions prevailing in Catholic schools should banish the groundless fear that the admission of colored pupils will of itself result in the fusion of the white and black races. Indeed, we will rather prevent inter-marriage between the two races by admitting them both to Catholic schools where they can be properly educated and receive sound guidance and direction in matters pertaining to matrimony. There are already five or six million mulattoes in the country. If we are anxious that miscegenation should not get completely beyond control, we must convert the Negro to Christ and admit him to a moral and religious training. Marriage is recognized as a sacred and holy sacrament in the Catholic Church alone. It is a sound Catholic principle, moreover, that the marital tie should be solemnized preferably between parties approximating the same social rank and condition of life.

To apply our remedy and avert future trouble, traditional and often false mention about the Negro render it imperative that those in a position to do so educate others to the truly Catholic attitude. Is not this conclusion practical? Is it indefinite, vague, or impossible? No! When narrowed down, the Catholic solution of the race problem is: a willingness to educate, and a willingness to learn. The Catholic press, clergy, and teacher have their duty in the matter, and so have the Catholic people. The secular press, the general mode of secular thought and action, have an evil influence in stirring up race hatred condemned by the Hierarchy. It sometimes happens that papers advertise a lynching well in advance of the mob's crime. Riots can often be directly traced to the lying stories of our daily papers. We must counteract this false propaganda with Christian charity and justice as we do other un-Christian principles and practices. At least we must see that Catholics do not allow themselves to be so influenced by it as to refuse colored people their inherent rights in the matter of religion. If we are guilty of this neglect, we cast aside the only practical solution of the American race problem; for, wanting charity and justice, we cannot convert the race. The remedy may be hard and difficult, but it is the only remedy, and, if we reject it, the penalty of our injustice will be far more bitter. The wise man has no choice.

## The Ideal of a Gentleman

GEORGE FOSTER

**I**N these days democracy has come to rule us and to ride us with an absolutism more absolute than ever ancient despot attained in his wildest imaginings. For even our secret unspoken thoughts must wear the red cap and be ready at the lifting of a hand to howl against Capet. The

people, "that many-headed-monster-thing," has got itself a crown for each of its heads, nay, in the eyes of not a few, a triplicate crown or tiara. And aristocracy, what a poor relic of a deserted past, an arquebus with ball, mouth and support which we peer at with curious pity and call a clumsy, ignorant invention that a boy with a pocketful of stones could put to a glorious rout.

It is not our intent to exalt hereditary rule or pride of birth. The chamber of peers is become a paneled and carpeted store-room where legislation is laid to crystallize into law. The King is a gilded and highly paid penman who mechanically adorns decrees with his signature. These are standing or rather striding facts with all the insignia of permanence, and we cry no curse in the face of them. What we wish to draw attention to is simply that aristocracy which has long suffered death and public cremation, and is now denied even the right of a revered memory, has still left a heritage to these generations which is prized by many and pursued by many more in blissful unconsciousness of its poisoned origin. The heritage I refer to is the ideal of a gentleman.

We may seem to have brought up at a triviality after so pretentious a beginning, but we beg you to consider with us the subtle peculiarity of this ideal which is yet expressed in the temple of popular worship as truly, if not so obtrusively, as the right of franchise or the sacredness of free opinion. The quality of a gentleman is a most elusive thing when it comes to final analysis. To begin from the negative side, it is certainly not something which is conferred by wealth nor yet by poverty; it is not wrapped up in education or high talents, yet it is a faculty of wearing to advantage each of these things or all of them indifferently. It is the very absence of self-consciousness in greatness, of condescension in deference, of noise in heroism. Looked at pictorially it is a gilding of life, greater than the combined efforts all the arts can equal. For, as it inexpressibly heightens the charm of natural beauty, so it mantles deformity with exquisite grace. It dowers with dignity and erectness heads that are gray and bowed, and flavors with delicate gravity the healthy impetuosity of youth. It bids one nourish himself with negligent ease, though famished, and suffer calmly as though agony were a friend that sat by him holding his hand. Perhaps it can be no better summed up than by the picture of a wounded knight, his own blood fresh upon his arm or his crest, shorn but not dishonored, waiting without importunity for relief or for death.

But it is the origin of this ideal or quality which makes one best able to explain or describe it. A heritage of those days when a man was born securely to a place and so did not have to shoulder forward roughly in the race for it; when the crowd among which he moved owed him deference, so that he did not have to demand it or watch for it; when those among whom he lived and ate and fought knew him for a leader, so that for him living was a constant setting of example; when the weak were given into his special care, so that philanthropy or professional

mercy was as foreign to him as cruelty—in a word, this instinct, which was an ideal at least, has outlasted thrones and frowning keeps, flowed from two things, first, the realization of the born right to be, which removed all challenges from one's bearing and allowed one to take himself, quietly and securely, for granted, and secondly, the consciousness of the power to give, which of necessity suppressed all appearance of shrewd bargaining, or of selfish self-aggrandizement.

This is the heritage to our age from another age which we perforce despise. It is not laid away to molder with lance and cross-handled sword, but it is still prized and ambitioned by men and women, by whatever name they call it. You may call it a mere veneering, but the face of things would look sadly marred without it. It is the highest expression of civilization, the sublimation of social living into poetry.

We are going to conclude somewhat strangely, by what may look like a desertion of our position. We said that the instinct from which flowed this gentleman of bearing was the pride of place of those to the manner born. And we know that this last can no longer be. For from every roof has that canon been shouted, which was likewise the noisy message of the cannonading on a hundred battlefields—the proclamation that all men are equal, that no one is born to wait upon another's smile and call him lord and master. So that since the motive or ground of the instinct is gone, the instinct itself must wither or grow into a strange shape, unless the motive be restored or renewed.

And have we a motive equally good or better, that shall move us to *gentleness*, preserve us in fine dignity, and make the *gentleman* no perished type amongst us? Let me for answer ask you to picture yourselves one of those men who are called saints, not those called to contemplation but to constant, active intercourse with their fellow-men. See first how they carried their bodies: not with *hauteur* which is too often a form of coarseness, but with a simple unconsciousness, as if the presence of the body were a matter of course but not of concern, and its needs and discomforts could wait with no call for haste or anticipation. This was because they were filled and thrilled with the conscious dignity and inspired by the possession of a soul whose meeds were eternal and whose destiny was truly royal. Again, what was their attitude towards others, how delicate and understanding, how eager yet unembarrassing. And this was because, besides their passionate love for men, they were permeated with the tremendous truth that life is one great opportunity for giving which we shall never have again.

And the motive for all this? Oh, it is a motive strong enough to fill the world with saints, and the making of noblemen were mere child's play for it. It is found in the devout study of Him who was a King and the Son of a King yet who consorted with fishermen and whose passing by was eagerly awaited by crippled and loathsome beggars; of Him who when His cheek was smarting with



the kiss of a traitor, and He was compassed by brutal faces and menacing clubs, yet said those words that have lost none of their dignity and grace and Divine courtesy in all the ages through which they have echoed, "If therefore you seek me, let these go their way."

### COMMUNICATIONS

*Letters as a rule must not exceed six hundred words.*

#### Two Dangerous Bills

To the Editor of AMERICA:

There are two bills now before Congress of such serious import to the country that it is no less than alarming that the press should be silent concerning them. These are the Smith-Towner bill and the Sheppard-Towner bill.

The former is a bill to Prussianize education in this country by putting into the hands of a politically appointed "Secretary of Education" the control of the schools of the entire country. The sum demanded as a starter is \$100,000,000 plus \$500,000 for "salaries, incidentals and traveling expenses" and it is to be taken from the Federal taxes. But the States, in order to get their share of this fat plum, must raise another \$100,000,000 and must run their schools in conformity with the theories of this politically appointed Secretary at Washington.

It is interesting to contemplate what would have been the result during the war of having all our schools and State Universities under the direction of a Secretary of Education appointed by President Wilson. That the said Secretary would have been a pacifist goes without saying. Might not the position even have been considered a suitable one for such an admiring friend as that brilliant scholar, Mr. Herron.

Under President Harding it is confidently expected, and intended, by those behind the bill that the holder of the new position, who is to be a member of the Cabinet, will be a woman; and the woman most prominently mentioned for the place, while having no educational qualifications, is a very expert politician and lobby-leader. In a public address, as reported in the Washington Times of August 27, this lady told something of her methods in "convincing" a legislature. Its members were assigned to the care of young women, whose duties were "cajoling, coddling, entertaining, taking the men out to dinner," etc. "We actually did all these things," she said; many of these "fair" ones, according to this report, "were to be seen in the wee small hours of the morning seated across the table in a cafe or hotel, ordering dinner for the men in their charge."

Now in order to place this woman politician or one of her kind in charge of \$100,000,000 annually of the people's money and of the 19,000,000 school children of this country, the most powerful lobby Washington has ever seen is at work. It is a female lobby and has as its most effective instrument the famous "card index," revised to include the incoming members of Congress.

It is admitted by the backers of the bill that it is unconstitutional for the Federal Government to control education, but who cares for the Constitution any way? The bill has already had its second reading, and some morning the press will blazen forth the final passage of this measure.

The second bill, the Sheppard-Towner bill, is ostensibly a health measure to provide for the care of maternity. It is in reality the first gun in the unannounced campaign of those behind it "to make motherhood a governmental institution," but it will also serve to furnish jobs and salaries for the satellites of its backers. For the instruction to be given on the care of maternity is to be "non-technical," so that those who travel about the country to give this instruction need not be doctors or nurses; the young lobbyists between legislative sessions, might find it pleasant to travel, with good salaries and all expenses paid, and with nothing to do but talk. It was proposed to place the administration of this bill in the hands of the U. S. Public

Health Service, which costs \$20,000,000, and is run by physicians, but Senator McKellar protested that "it ought to be given to those who can make something out of it." It undoubtedly will be, the women's lobby with the card index will see to that.

*These two bills will cost as much money and provide at least as many jobs as the entire Executive, Legislative and Judicial Departments of the United States Government!* Both these bills are in essence Socialism, since they undertake to place directly in the hands of the Government, i.e., the politicians, what should be done by experts.

Cambridge, Mass.

MARGARET C. ROBINSON.

#### Catholics in Boston in the Seventeenth Century

To the Editor of AMERICA:

In the "Journal of the American Irish Historical Society for 1919," is an article "Authoritative Account of Irish Pioneers in New England" by Michael J. O'Brien, the historiographer of the Society. Mr. O'Brien is a careful investigator, but sometimes he makes a statement which overshoots the mark. In his article (page 115) he says: "The earliest official recognition of the presence of Catholics in Boston was in the year 1746."

Even as far back as 1688 the Puritan province and town officials in Boston recognized the fact that there were Catholics, when they condemned Ann Glover, an Irish Roman Catholic, to death, and sentenced her daughter Mary to a living death in the old prison which stood on the site of the present City Hall Annex and in which the daughter died a raving maniac after thirty-two weeks' confinement. Mr. O'Brien must surely know of this. He should also know that there were other than Irish Catholics in Boston in the early years of the eighteenth century. During the Queen Anne War, in the closing years of the seventeenth century, hundreds of French Catholics lived in Boston, under official surveillance of course, and, among them for a time were Fathers Petit, Trouvé, and an unnamed "french fryer," who was kept in Boston gaol with other French prisoners of war in the summer of 1690. This "fryer" was officially recognized by the authorities.

While the New England provinces were at war with Canada in 1703 and 1704, Samuel Sewall, the careful old Puritan, worried for fear the Catholics in Boston would conspire against the colonists, drew up the following memorial, which is on record in the Massachusetts archives:

It seems convenient, if not necessary, that by an Order of this Court [the Massachusetts legislature] all the Frenchmen residing in this Province be Registered, and they be brot under such a Regulation: That if at any time after, they be convicted of holding Correspondence with the French & Indian Enemy, they may without dispute be proceeded with as Englishmen should be under the like circumstances. And that all French Roman Catholics, be forthwith made Prisoners of War. And the Governments of Connecticut and Rhode Island and New Hampshire be desired to use the same Precaution. (Italics inserted.)

Humbly offered to his Excellency the Governor, the honorable Council of Representatives in General Court Assembled, April 18th, 1704.

By Samuel Sewall.

In the House of Representatives April 20, 1704, Read and Ordered That a Resolve of this Court be made accordingly.

April 20, 1704. In Council. Read and pass'd a concurrence. James Convers, Speaker.

Isa Addington, Sec'y.

Again, on March 17, 1731, Governor Jonathan Belcher, the wily old Englishman, issued a warrant in Boston to the sheriff of Suffolk county (Belcher was the Royalist Governor of Massachusetts), directing the sheriff "to search for Papists who joined with their priests, speedily designed to celebrate Mass, etc. Accompanying the warrant was a list of such Papists (Catholics) in Boston largely men-servants, etc." (Cf. Winsor, "Memorial History of Boston," note by editor, Vol. III).

Lowell, Mass.

GEORGE F. O'DWYER.

# AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH, 5, 1921

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## The New Administration

BY the time this issue of AMERICA shall have left the press, Mr. Harding will be the President of these United States of America. He becomes Chief Executive of the nation at a time when the country is in prolonged and mighty travail. New problems are everywhere taxing to the utmost the intellects of our most talented and patriotic citizens. Capital and Labor are at grips, a huge war debt rests heavily on the shoulders of our citizens, unemployment and dissatisfaction are general, and altogether the country is far from the peace and prosperity that characterized its normal, pre-war status. Such are the conditions that meet the new President at the threshold of office. And although the burdens are not his but rather those of the Congress which shapes the desires of the sovereign people into law, yet both the Congress and the people will often look to the Chief Executive for advice in times of the greater perplexities.

Mr. Harding's task will be difficult beyond measure. His honesty of purpose, his courage, his patience will often be put to severe strain, but with the unselfish aid of those whom he has chosen to assist him, he will, we hope, prove greater than the difficulties that will beset him. But in order to accomplish this, he must ever bear in mind that he is in no sense a ruler, but an executive only, a man who, though set in a high place, is yet a servant of an exacting master, the people of the United States. And, in view of recent events, it would be well for the President to remember other things also, for instance, that, though the Constitution is an instrument of government, yet it is not a source but rather a repository of rights, that its purpose is to protect rights, not to extend privileges, that it was intended to be a set of principles on which wholesome laws might be founded, not a collection of petty statutes like the Eighteenth Amendment, for instance. Remembering these and like items, Mr. Harding will avoid many of those pitfalls into which some of his predecessors have fallen, much to the damage of their reputation.

But just as the President owes a paramount duty to the people, so, too, the people owe a duty to him. Those who have placed him in high office, must show him the respect and deference due to his position, and they must yield him obedience also, in so far as that is due him. And all who love the country and the principles for which it stands should forget selfish personal interests and political trivialties and work with the new President for the country, the United States of America, the greatest Republic in the world.

## The Pope Would Save Austria

IN his recent letter to Cardinal Gasparri the Holy Father has made the first advance towards a lasting solution of the Austrian situation. "In all upset and suffering Central Europe," a special cable to the New York Herald lately stated, "Vienna's misery leaves the most depressing effect upon the imagination." Deserted by the great powers and made a victim of speculators of all kinds, vultures who come to glut themselves upon a dying body, Austria has not turned in vain to the great Father of Christendom. The Pope's message represents the first constructive measure that has as yet been taken in her regard.

The Holy Father was foremost in furthering by his own gifts and encouragement the great work of Austrian relief, which must still continue as before, but he now proceeds further in his efforts. He begins by recalling to us the "specially unhappy conditions" that have followed for that country upon the fortunes of war and the Treaty of Peace, and which have now assumed such a serious character that he feels he can no longer remain silent. He refers to the great deserts of this nation in the past, and to all it accomplished in defense of the Faith and of Christian civilization, and well might he have mentioned our own great indebtedness in a special way. He now finds its population reduced to barely 6,000,000, at least one-third of whom live in the city of Vienna itself:

Previously that capital was the center of a vast and flourishing empire, from which it received an abundance of resources and products of every kind; now it is like a head severed from its body, and is in the throes of misery and desperation. Commerce has ceased, industry is paralyzed, money is enormously depreciated, and it is impossible to see how Austria can find in itself the means to exist as a State and give its people bread and work. The results of such a condition of things are felt by all classes, especially the poor, the sick and the young, on whose behalf we have appealed repeatedly to the charity of all good people.

It is true, as he adds, that various Governments have been moved to pity at this terrible state of things and have promised help. But more than this is required of them, particularly of those who have been signatories to the Treaty of Peace. For as he carefully points out: "Actual conditions in Austria are absolutely intolerable, since they take away from an entire nation the possibility of getting the means of existence which the Creator has put at the disposition of all men."



The Holy Father is not mistaken when he expresses his full assurance that in this matter he is but voicing the sentiments of humanity, and especially of all true Christian men, whether conquerors, conquered or neutral. It is not his purpose, as it has never been, to mingle in politics, and to prescribe what measures should be taken to make Austria again a viable State. It is for those who have placed her in a position rendering life impossible for her rapidly dying population to provide now, at the earliest opportunity, a remedy for such an intolerable condition. This they readily can do.

It is not for us to propose a practical solution of the question, the solution of which, as it is of an eminently political character, is the business of the Governments, especially those who signed the Treaty of Peace. We are moved by the love of the Divine Master, which embraces all, particularly those suffering, and we confine ourselves, my Lord Cardinal, to asking you to call the attention of the Diplomatic Corps accredited to the Holy See to this very serious matter, especially those who are in a position to act with most effect, that they may bring our wish before their respective Governments, and that, inspired by the principles of humanity and justice, they may take the necessary practical steps.

Thus, therefore, a noble beginning has been made to give a final solution to this question, and obtain a lasting remedy for this terrible misery to which an entire nation is exposed. In the meantime we urge our readers not to discontinue sending their contributions to our office for the AMERICA Austrian Relief Fund. Nothing could be more convincing, as a picture of the abysmal misery and dire distress into which an entire nation is sunk, than the words of the Holy Father we have quoted above. For the rest, let us help by prayer and action towards the promotion of his great and benevolent design, that Austria may not be left to die. One hand, at least, has now been raised to save her.

#### The Catholic Mother

**I**N her recent book, "Marriage and Motherhood," Lady Lovat gives this excellent advice to mothers who wish to know how to bring up their children good Catholics: "Make them realize by your example that their religion is the most important affair in their lives, and that every other interest must give way before it." Without question, that is sage counsel of the highest practical value. For the children even of good Catholic mothers, as we know, sometimes fall away from the Church in after-life or turn out badly. What a heavy handicap, then, on their journey to Heaven, hampers the progress of the sons and daughters of a mother who has always taught them by her evil example that their Catholic Faith is really of little value, is scarcely worth making sacrifices for, and should often be subordinated to other more important interests?

The prayers they learned at their mother's knee are often the only ones that men and women subsequently use their whole lives long; the memory of a departed mother's burning love for truth and purity and justice has time and again strengthened against violent tempta-

tions the sons and daughters she reared; many a mother's unswerving loyalty to the Church has made her boys and girls the proud heirs of that noble heritage, a living faith; and the costly sacrifices of health, leisure, riches or position that they saw her cheerfully making, in order that her little ones might grow up staunch Catholics, have undoubtedly taught thousands and thousands of men and women to set the proper value on our holy religion.

Today there is just as much obedience in the world as ever there was, it has been whimsically remarked; but it is parents rather than children who now practise that fragrant virtue. A youth of the family can easily persuade his mother, for example, that the Catholic college his father attended is hopelessly "unprogressive" nowadays; the budding maiden of the household convinces her mother with little difficulty that the exceedingly "fashionable" dress the daughter means to wear is not really so indecent after all; the younger children of the family are very successful in furnishing their mother with light pretexts for excusing them from Sunday Mass; or our modern Catholic mother practises obedience best by readily yielding to her sons' and daughters' insistent demand that they should be freely permitted to imperil their faith and purity by the books they read, the plays or the films they see, the company they keep or the Protestant marriages they contemplate making.

But the Catholic mother cannot abdicate thus the domestic throne on which God has seated her. On the contrary He commands her to rule her children's hearts for good so effectively that their Catholic mother's proud loyalty to the Church, her glowing love for her Faith, her generous readiness to make great sacrifices for it, will be so tenderly cherished in the memory of her sons and daughters, as long as they live, that their mother's high example will ever be a touchstone of conduct for them in this fallen world and their guiding star to the fairer, brighter one toward which they are journeying.

#### Beware of Propagandists

**T**HE tide of foreign propaganda is still running so high in this country that ex-Senator Beveridge thought fit to insert this warning into his Washington Day address delivered in Carnegie Hall, New York:

Swarms of foreign propagandists are creeping all over America, delivering lectures, preaching sermons, giving interviews, writing articles, cajoling those deemed influential with American public sentiment. They infest American journalism, are invading American universities, have captured a section of that small but potent group called American "society." Worst of all, our common schools are being made culture beds of non-American ideas. School histories have been written for our children which not only suppress or misstate vital facts, but actually set forth as historical truths recent European views of the origin, nature and mission of the United States.

Foreign propaganda that strives to extinguish the spirit of American nationalism and attempts to jam down our throats the ancient mess of "common interests" dished up in Washington's day and detected and denounced by him, is as stupid as it is outrageous.

These are strong words, but true. Unfortunately for the peace of the United States propagandists are spreading discord everywhere, males with waxed moustaches, pink cheeks and lilting speech, females with coy manners and winsome smiles that are generally tacked on in leap year by venerable ladies who persist in nursing a forlorn hope.

The ultimate motive of these hired meddlers may be hard to discern, but they have scarcely chosen the spread of cheap, sinister gossip as a mode of recreation. There is a serious purpose in their intrusion into those offices, homes and schools which they consider centers of far-reaching influence. Who they are and where they came are clear enough, however, for the suspicions and enmities they leave in their wake are born of the spirit of darkness.

In a matter of this kind most adult Americans will eventually take care of themselves. True, a few men and women of small intellects and large social aspirations, sensing their own inferiority to sturdy American men and upstanding American women will run at the heels of one or other foreign huckster of scandals, but they are the negligible detritus of our nation.

But what of our children? Are they to be denationalized, taught to disrespect the Fathers of our country and the cause for which the latter fought? Attempts to accomplish this crime are numerous, but they will be unsuccessful if teachers but take to heart these other words of the illustrious ex-Senator,

The heart of this Decalogue of Americanism is friendship for all nations, alliance with none. The united conclusion of the founders of the American Republic was, to quote Washington's exact words, that "By interweaving our destiny with that of any part of Europe, we will 'entangle our peace and prosperity in the toils of European ambitions, rivalry, interest, humor and caprice.'" From their own bitter experience and humiliating disillusionment, the Fathers, through Washington, warned us against "the insidious wiles of foreign influence" and "the impostures of pretended patriotism."

Every word of the Farewell Address might have been written in 1921, so peculiarly applicable is that great State paper to conditions that afflict the American people today. The gravest anti-American influence in Washington's time was foreign propaganda; it was in 1796 that he declared that "Foreign influence is one of the most baneful foes of Republican Government." From the very beginning America has been the most propaganda-ridden country in the world. From the very beginning every foreign government, to the exact extent that its interests were affected, and only as its interests were affected, has sought to use the United States for its own advantage. It is vital that Americans bear in mind that foreign propagandists, no matter from what nation they come, always strive to advance foreign interests only, and never to promote American interests.

At no time have the wellbeing and security of the United States more thoroughly required that every citizen of the Republic shall be American, wholly American and nothing but American, exclusively American in thought, exclusively American in sympathy, exclusively American in body, mind and soul, heart so overflowing with patriotic devotion that it can hold no other love.

"Be American:" "there's the rub," and to be American is to place America and America's interests first, now and always.

## Literature

### ROBERT BURNS

AS all the world is aware, no one is allowed to appraise the character, genius or career of Robert Burns except a brother Scot. It is equally well known that the canny sons of Caledonia are very loath to listen to anything about their national poet except his praises. To say that "rantin' Rab" was a drunken, incontinent yokel, an "amorist at large," a lamentable example of what "Scotch morals, Scotch religion and Scotch drink" could do to a man, and to sum up his private life with the words of W. E. Henley: "He was absolutely of his station and his time: the poor-living, lewd, grimy, free-spoken, ribald old Scots peasant world," all give a picture of the Ayrshire ploughboy which even his fellow-countrymen are forced to own is a faithful portrait of one side of his character. They can justly complain, however, that the foregoing description altogether fails to give the reader an idea of the high intellectual and lyrical qualities which Burns undoubtedly possessed and which place him, in the opinion of many discerning critics, among the world's great poets of the second rank.

With the apparent object of keeping well in the background the old Adam that smelt so strong in Burns the peasant, but of giving due prominence to the remarkable gifts that distinguished Burns the poet, Mr. James J. Hughes, a Canadian writer, carefully edited a volume of selections from "The Poems of Robert Burns" (Doran) whom he calls "the poet of religion, democracy, brotherhood and love," filled it with attractive

photographs of the home and haunts of the Scottish bard and offers the book as "the best of Burns."

Though the editor is prone, in his critical comments, to exaggerate his subject's claims to greatness and uses the whitewash brush quite liberally, he has to omit, of course, for edification's sake a number of Burns' most characteristic poems and stanzas, and inserts too many of his second-rate English pieces, still Mr. Hughes' selections are made, as a rule, with taste and discernment, and will lead those, who are not as yet well acquainted with the sweet singer of the Scotch Lowlands, to learn to admire his striking poetical gifts.

The career of Robert Burns can be briefly sketched. Born a farmer's boy at Ayr in 1756, he attended the parish school where he eagerly acquired the rudiments of English. The lad's hunger for learning was further gratified by his father and by a kindly schoolmaster, both of whom directed his reading. When only fifteen Robert was already a toiling farmhand. He subsequently managed, however, to secure a little more schooling, became an enthusiastic admirer of old Scotch verse, and joined his brother Gilbert in 1784 at Mossgiel in working a farm but with little success. There Robert composed some of his best and most characteristic poetry. He sprang into fame on the appearance of his first volume in 1786, was patronized by the Edinburgh gentry, married Jean Armour in 1788, and became an excise officer two years later, a post he held till his death in 1796.



Burns's earliest book, entitled "Poems Chiefly in the Scottish Dialect" and containing the rich fruits of his fertile Mossgiel period, was published to raise the money for his passage to Jamaica, but the welcome the volume received led the author to borrow a horse and ride to the Scotch capital instead. "The Twa Dogs" was the book's opening poem and was followed by a characteristic piece called "Scotch Drink" written *con amore* in a six-line stave of *rime couée*, built on two rhymes, which was a favorite meter of the medieval troubadours and which Burns now made his own, using it in both his sweetest and in his raciest poems. In that meter, for example, is written Burns's "Address to the Devil," the last stanza of which runs

But fare-you-weel, Auld Nickie-Ben!  
O, Wad ye tak' a thought an' men!  
Ye aiblains might—I dinna ken—  
Still hae a stake:  
I'm wae to think upo' yon den,  
Ev'n for your sake!

The poet uses that same form of verse in his famous "Epistle to James Smith," who cost him "twenty pair o' shoon, Just gaun to see you." In that poem he begs the "Pow'rs" only for a "rowth o' rhymes," for "real stirlin' wit" and vows himself "sworn foe to sorrow, care and prose." And it is in the *rime couée*, too, that he wrote what are perhaps his two most beautiful poems: "To a Mouse," and "To a Mountain Daisy." It is worthy of note that though both these little masterpieces begin in Scots they end in English, for after he has painted in the Ayrshire vernacular the disasters that befel the "Wee, sleekit, cowrin' tim'rous beastie" and the "Wee, modest crimson-tipped flow'r," it is in the tongue of the Southron that he draws much of the lesson that the fate of the mouse and the daisy brings home to him.

Indeed perhaps there was no more attractive trait in Burns than his heartfelt sympathy for his "earth-born companions" and "fellow-mortals" the flowers and beasts of the field and the birds of the air. When "A Winter Night" for instance, fell upon the village, and

List'ning the doors an' winnochs rattle,  
I thought me on the ourie cattle  
Or silly sheep, wha bide this brattle  
O' winter war,

and he wonders where an "ilk-happing bird, wee, helpless thing," will "cow'r its chattering wing," and close its "e'e."

Burns kenne'd only too well his besetting sins. He could heap bitter scorn on the "Unco Guid" and on "Holy Willie," but to the Rev. John M'Maits he owns that,

God knows I'm no the thing I should be,  
Nor am I even the thing I could be.

Like Shakespeare he bewailed "The expense of spirit in a waste of shame" that is the penalty of lust, a sin, he says, which "hardens a' within and petrifies the feeling." He was generally the slave of some "rapture-giving woman" and devotes a large number of his poems to singing her praises. He is almost as eloquent in lauding the raptures of Scotch whiskey, excessive indulgence in which, for his office of gauger kept him constantly in the occasion of sin, brought him to a drunkard's grave at forty-six.

But it is as Scotland's national bard that Robert Burns won his greatest renown. He found both the Lowlands and the Highlands musical with sweet old tunes which were wedded in most instances to objectionable words. So he devoted his exceptional gifts as a lyricist, as Moore did with the Irish melodies, to providing suitable poems for the airs the lads and lassies used to sing. These songs are now known and loved in every land which the name of Burns has reached. Without question "Scots Wha Hae" is the most inspiring war-song ever written; "Auld Lang Syne" will probably be till the end of time the song that meeting or parting friends will choose to sing; the lines,

Had we never lov'd sae kindly,  
Had we never lov'd sae blindly,

Never met—or never parted,  
We had ne'er been broken-hearted,

indeed contain as Walter Scott well remarked, "the essence of a thousand love-songs," and "Green Grow the Rashes, O!" will long be heard from the smiling lips of those who hold with Burns that:

Auld Nature swears, the lovely dears  
Her noblest work she classes, O:  
Her 'prentice han' she try'd on man,  
An then she made the lasses, O!

Moreover, the sturdy democracy and independence of Scotland's peasant poet is unforgettably expressed in such poems as "A Man's a Man for a' That," his tender charity for human frailty in stanzas like:

Who made the heart, 'tis He alone  
Decidedly can try us  
He knows each chord, its various tone,  
Each spring its various bias,  
Then at the balance let's be mute,  
We never can adjust it:  
What's done we partly may compute,  
But know not what's resisted,

while to the domestic virtues, which Robert Burns practised himself so imperfectly, he has paid deathless homage in the beautiful lines:

To make a happy fireside clime  
To weans and wife,  
That's the true pathos and sublime  
Of human life.

WALTER DWIGHT, S.J.

#### OUT IN THE WORLD

Should Nanno's self and her shadow trip  
Along the path the magpie shuns,  
I'd touch my cap as schoolboys tip  
To the veils of passing nuns.

For such I've done since the harvest day  
I saw an angel take up and hold  
The trailing shadow he plucked away  
From stubbles caught in its fold.

And she wears it still, that shadow of hers,  
Like noiseless train of cloistered nun;  
Nor is it thorned by the catchweed's burrs  
On the path that magpies shun.

FRANCIS CARLIN.

#### REVIEWS

**The Last Knight and Other Poems.** By THEODORE MAYNARD. New York: Frederick A. Stokes Co. \$1.60.

To all the points of the compass of song, Mr. Maynard rides and rides well, gay as Taillefer is reputed to have been on the way to Hastings, delighted as a knight going to the tourney, and, at the end of the day, more delighted to sit with any good company of poets in a jolly good tavern. He sings in correct symbolisms for he takes them knowingly from the jewel-box of the Faith: he sets his praises on worthy themes; and, what Milton failed to do in his ambitious epic, Mr. Maynard goes far to achieve in the large litany of his lyrics: namely, justifying the ways of God to man. Like the Seers in the Old Testament, this young poet finds true voices at every turn in nature: St. Thomas Aquinas has texts for him, and a musical ethical lyric comes forth from a *videtur quod*, and the one touch of nature that makes the whole world kin sounds heartily and truly from the lyre and lips of this good troubadour. Bravo! Every reader will be delighted with this gentle dedication of the book to the poet's mother:

To you I owe  
The blood of a Gael,  
The laughter I wear  
As a coat of mail.

To you I owe  
My gift of scorn,  
That I took from you  
In the hour I was born.

To you I owe  
The gift of belief,  
Though the *credo* I utter  
Has brought you grief.

To you I owe  
My songs, each one,  
For you hushed with music  
Your little son.

Some may notice from Mr. Maynard's concluding pages that poets who sing the warfare that is heaven and earth, of life leading to eternity, select the name of Michael for one of their family. There are some shining poems and some gallant letters from Joyce Kilmer when he named his Michael, and the great Archangel's is the name given by Theodore Maynard to his son now two years old. The poet prays:

With gentleness and chivalry  
Be he endowed; and may he keep  
Unspotted faith and chastity  
Till God gives His beloved sleep.

Then, Michael, bear him in your hands,  
His stainless sword and shield and plume;  
And stand beside him when he stands  
To plead upon the Day of Doom.

M. E.

**A Parochial Course of Doctrinal Instructions** for all Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and Arranged by Rev. CHARLES J. CALLAN, O.P., and Rev. JOHN A. MCHUGH, O.P. With an Introduction by the Most Rev. PATRICK J. HAYES, D.D., Archbishop of New York. Dogmatic Series, Vol. 1. New York: Joseph F. Wagner (Inc.).

**Sermons and Notes on Sermons.** By HENRY IGNATIUS DUDLEY RYDER, Priest of the Birmingham Oratory. Edited by Fathers of the Birmingham Oratory. \$2.25. **A Year With Christ.** By WILLIAM J. YOUNG, S.J. \$1.60. St. Louis: B. Herder Book Co.

Here are three books of sermons which priests and those interested in preaching will find very helpful. The first, a book of more than 500 pages, begins the four-volume work which his Grace the Archbishop of New York has had Fathers Callan and McHugh undertake with the object of furnishing the clergy with a rich supply of moral and dogmatic sermon-matter for a four years' course. The volume under review is the first of the dogmatic series and covers the time from Advent till the sixth Sunday after Easter. An excellent feature of the work is a revised translation of the renowned "Catechism of the Council of Trent," which will run through the entire series. For each Sunday and festival there is first given an analysis of a dogmatic sermon on the Gospel of the day, then a section of the Trent "Catechism," then several sermons by preachers of today, which are followed by a good list of references to other sources of material. The "Parochial Course" is sure of a hearty welcome from priests and seminarians.

The late Father Ryder was one of the priests of the Birmingham Oratory to whom Cardinal Newman pays that beautiful tribute at the end of the "Apologia": "The dearest brothers of this house. . . who have been so faithful to me; who have been so sensitive of my needs; who have been so indulgent to my failings." The notes he left in his desk yielded Father Ryder's brethren sufficient matter for a volume of sermons covering the whole of the Church's year, though in some instances only the outline of a sermon is given. They are familiar, practical discourses, for the most part, full of striking examples and applications to their hearers' lives. Father Ryder has some

discerning pages, for instance, on the "old age of the heart, the coldness and hardness resulting from the neglect of grace," and in another sermon he effectively proves that the Church's "supposed obscuration of certain precious truths" like the supremacy of Christ, the reality of hell and the inspiration of the Scriptures, with which the Protestants of the sixteenth century used to justify their defection, are now the very ones that have grown faint and confused among Protestants and flourish vigorously only in the Catholic Church.

In his "Year with Christ" Father Young selects for a four-page instruction for each Sunday just one dominant thought from the Gospel and develops it clearly and logically and ends with an unescapable practical conclusion. Excellent discourses for Low Mass which bring out the lessons of Our Saviour's life effectively.

W. D.

**L'Eglise et le Droit de Guerre.** By Mgr. BATIFFOL, PAUL MONCEAUX, EMILE CHENON, A. VANDERPOL, LOUIS ROLLAND, FRÉDÉRIC DUVAL, ABBÉ A. TANGUEREY. Paris: Bloud & Co.

The first edition of this joint study appeared in 1913, before the cataclysm began which has shaken the civilization of Europe to its very foundations. During the war, in 1917, the French Academy crowned the volume. This excellent history of Catholic theology and philosophy, in regard to the right of the State to wage war, is now issued with very few changes in a second edition. The historical investigation of the attitude of the Church toward warfare shows that she is neither militarist nor pacifist; but takes a *via media*, the way of justice, tempered by love. She avoids the extremes of justice without love, and of love without justice. Justice without love is not necessary for the well-being of a nation; and love without justice would thwart that well-being. Monsignor Batiffol, the well-known historian of the early Church, finds the germ of this doctrine in the patriotism of the first Christians, in St. Clement's "Corinthians," and the "Apology" of St. Justin. Tertullian, in his "*Apologeticum*," A.D. 197, rang true; but as a Montanist, A.D. 211, rang false. He was intransigent; and absolutely against war. So, too, was Origen. In the writings of St. Ambrose, the germ of the doctrine of the Church bursts into the blade; and the blade develops into the full-blown plant. He sets down Evangelical pacifism as a counsel of *personal* perfection, to be distinguished from *national* pacifism, which would be, not national perfection, but gross neglect of national well-being. It is a pity that, after all the legislation of the Church in the matter of the Synoptics, Monsignor Batiffol continues to speak of "the common source" of Matthew and Luke, only to recall to us his erroneous teachings in regard to the *Logia*. There is not a shred of evidence in favor of that frumpery, a "common source" of the Synoptics. The priority of Matthew must now be taught by Catholics. As for the evidence, referred to by Monsignor Batiffol, it indicates the Lucan use of Matthew, together with written and oral catecheses, just as readily as a source common to the first and third Gospels.

Paul Monceaux, member of the Institute and a high authority on the literature of Christian Africa, contributes a synthetic and thorough exposé of the teaching of St. Augustine on the lawfulness of just war. Emile Chenon, an eminent student of medieval law, examines the writings of St. Thomas on just and unjust warfare; the lawfulness of strategy, and of booty. Francis de Victoria, O.P., the pioneer author on international law, is studied by M. Vanderpol, who died of hardships incidental to the war. Francis Suarez, S.J., the first authority on international law to defend the rights of human society, as, in certain cases, dominant over the rights of individual States, is treated by Louis Rolland, Professor in the Faculty of Law of Nancy. Frédéric Duval, who was killed during the attack on Deniécourt (Oise), sets forth the practice of the Church, what time the Holy See had the power to inter-



vene between nations at war. Father Tanguerey, the well-known professor of St. Sulpice, sums up the whole case with the acumen of a skilled theologian.

W. F. D.

**The St. Gregory Hymnal and Catholic Choir Book.** By NICOLA A. MONTANI. Philadelphia: The St. Gregory Guild. \$2.00.

This new hymnal bears the approval of the Music Committee of the Society of St. Gregory of America. It contains 150 English hymns, 50 being the author's own compositions, and 200 Latin hymns, motets and chants for all seasons and ceremonies, with one complete Gregorian Mass. In all, 62 of the compositions are the author's; others are gathered from a great variety of Catholic sources ancient and modern, including Slovak, French, Italian, Polish, English and German, and 105 of these are arranged, abridged, revised, adapted or harmonized by Mr. Montani. Very many of the hymns and motets are exceptionally good, and the special features, such as Holy Week, Forty Hours and ceremony music, make the hymnal particularly serviceable for choirs and convents. In general the range of the hymns averages high for congregations of men. Many of the author's hymns are characterized, however, by too rigid regularity of rhythm, with equal length of phrases, which induces a monotony often marked in Protestant hymn-tunes. It is difficult indeed, for one composer to write more than fifty hymns and have in each one a good, clean, coherent, simple melody that will interpret the words, be "singable," and grip the people. He has succeeded especially well in the Passiontide hymn, "I See My Jesus Crucified," and in the Easter hymns, "Jesus Christ is Risen Today," and "Christ the Lord is Risen Today." A "Word Edition" of the book, containing the text only, is being published; also a "Singers' Edition," which has only one line of music, but with complete text. This hymnal contains no music that is trivial, or bordering on the secular. In its entirety of tunes and texts it is becomingly religious.

E. S. S.

**The Language Question in Belgium.** By Dr. A. VAN DE PERRE. London: Grant Richards, Ltd.

The people of the northern half of Belgium speak Flemish, a Germanic idiom, and use Dutch as their literary language; those who live in South Belgium speak Walloon, a Romance language, and use French as their literary language. This duality of language in Belgium is of long standing, dating from the fifth century. Ever since that time the Flemings have had to struggle for their language rights against the Walloons. This book is written as an attack on those modern Walloons and Frenchmen who are trying either to kill Flemish altogether or at least to keep it in a servile status. As his principal opponents, Kurth and Pirenne, rest their case for French predominance on the pseudo-historical argument that Flanders was always bi-lingual, Dr. Van De Perre has been forced to encounter them with historical arguments, and to write almost a complete history of Belgium.

His conclusion is that, although French has been spoken by the nobility and clergy in varying degrees during long centuries, the language frontier dividing North from South Belgium is substantially the same as it was in the fifth century. But it was in 1830 that the Flemish movement began. That it still has far to go is explicable by historical analogies. Like the Poles and the Irish, the Flemings can afford to wait, they are patient because they know that time is on their side, and that a peasant population ultimately triumphs over the urban population. Besides being rather slow, they have to contend against an official caste, the nobles, the army officers and even some of the clergy. Cardinal Mercier is blamed by the author for his refusal to come out in favor of Flemish language autonomy in North Belgium. There are in Belgium today 3,365,739 people who speak Flemish only and 2,757,959 who speak French only. Besides dis-

cussing the history of the language question in Belgium, the author offers solutions for its peaceful settlement.

A. G. B.

## BOOKS AND AUTHORS

**Two Biographies.**—"Venizelos" (Houghton Mifflin, \$3.50) by Herbert Adams Gibbons was published a little too early and as a result he has overestimated the hold which the subject of his biography had on the Greek people. Today Constantine is again on the throne and Venizelos discredited. It would be unfair, however, to find fault with an author because he fails to read the future. It would be more unfair to criticize Mr. Gibbons. He may have failed as a seer, but at the same time he has given the public an excellent picture of Greek characters, activities and environment. Constantine and Venizelos will pass away, but this record will ever have its interest for the student of history. More than this. The career of Venizelos is a striking example of historical paradox. He rose and fell because he was a revolutionary, a liberal, and an opponent of Greek neutrality.—Baron André de Maricourt's "*Foch: Une Lignée, Une Tradition, Un Caractère*" (Berger Levrault, Nancy) is not exactly a life of Marshal Foch. Rather the author has chosen to study the man and his ancestors, judging rightly that the virtues and traditions of one's progenitors cannot but influence his principles and activities. However, a man's a man for a' that, and in the ultimate analysis he is what he is because he is true to his heritage and grasps the opportunities offered him. It is pleasant to note that Baron de Maricourt does not neglect this cause of greatness but illustrates it with a wealth of anecdote and this too with the set purpose of bringing home to the youth of the day the real virtues of the French people, albeit covered at times by the veneer of materialism.

**Three Books of Verse.**—If "Fir Trees and Fireflies" by Carolyn Crosby Wilson, "The Marriage Feast" by Marie Tudor Garland, and "Pearls and Pomegranates" by Dorian Hope (Putnam) were submitted to the reviewer in a verse competition he would award the prize to the first-named. Mrs. Wilson has subdued herself to her medium with most success, although all three volumes contain a fair number of poems in which the subjects are clad in the atmosphere of beauty. The first two are busy for the most part with the wonder of love and marriage, in which Mrs. Wilson is more reticent and disciplined from every point of view than the author of "The Marriage Feast." The latter book is nearly all free verse and rather free thought. The "cave-man" theory of life has come to be a most tiresome bore in poetry. The first two poets listed here seem to be satisfied with it. Dorian Hope flirts with the Christian theory in a lackadaisical fashion, as if with a rather quaint curiosity. This makes him the worst offender of the three. One should be sincere—even in unbelief.

**For Novices and Catechists.**—"Catechism Lessons on Vocation" (La Salle Bureau, New York), prepared by the Brothers of the Christian Schools and a "Catechism of Christian and Religious Perfection," published by the Brothers of the Sacred Heart, Metuchen, N. J. (\$1.25) are good text-books which youthful aspirants to the religious life will find very helpful. In the first the scope and characteristics of the various Orders and Congregations are explained and the nature of the religious vocation is made clear, and in the second book are detailed the qualities and virtues that a good religious should have and the rules for advancing in holiness are given.—Teachers and catechists will find Judith F. Smith's "Faith and Duty" (Benziger, \$2.50) full of valuable suggestions. The book contains a course of lessons on the Apostles' Creed and the Ten Commandments which children of eight or ten should learn. Many clever pedagogical devices are offered and an abundant supply

of anecdotes, examples, etc., drawn from the Bible, history and the lives of the Saints are given.—“Part III—Worship” the third volume of the Christian Brothers’ thorough “Exposition of Christian Doctrine” (John J. McVey, Philadelphia, \$3.00), which a “Seminary Professor” has prepared and the authorized English version of which has been revised according to the code of 1918, treats of grace, prayer, the Sacraments and the sacred liturgy. The book’s 835 pages are packed with matter which will be of great assistance to catechists.—The third, revised and enlarged edition of William A. Stecher’s “Games and Dances” has appeared (McVey, \$2.75). A pageant entitled “The Revival of the Play Spirit in America” is now included in the book, besides new dances and games.

**Wells on Russia.**—Mr. H. G. Wells, who writes with equal facility and cocksureness on every subject, known and unknown, journeyed to Russia last fall to see what the Bolsheviks were doing and he has set down the result of his observations and reflections in a well-illustrated book called “Russia in the Shadows” (Doran, \$1.50). He made flying visits to St. Petersburg, and Moscow, had an interview with Lenin, and consented to see what he was shown but was shrewd enough to realize that in many cases that was not everything. When he asked the children of a school he inspected who their favorite English author was, they all answered “Wells!” He owns that the moral effects of handing over to the Soviet to be “co-educated” the state-owned children of Russia are most deplorable. The author says that the Bolsheviks, though they number only five per cent of the population, are in control because they are the only people in the country with a common faith and spirit. America, in Mr. Wells’ opinion, is the only power that can save Russia now. Unless effective measures are soon taken, to recognize and support the Soviet Government, it will utterly collapse and perhaps drag down with it the whole of Western civilization. Thus Mr. Wells interprets the “writing on the Eastern wall of Europe.”

**An Extremist’s Attack.**—In “The Idolatry of Science” (Lane) the Hon. Stephen Coleridge oversteps all prudence in his unreasonable onslaught on the usurpations of science. He is right when he condemns the arrogance, superciliousness and contradictions of many of its leaders. Forgetful of the religious element, he says that the object of a noble education is to make man magnanimous, loyal, truthful, unselfish, merciful, and that science tells us nothing about these things. The materialism, which frequently is the outcome of the over-stressed scientific education, he correctly condemns. But the writer sees scarcely any good whatever in science, well-nigh excommunicates it and consigns it to the pillory almost unheard. He forgets its admirable benefits and triumphs, and closes his eyes to the vast horizons it has opened up. He is especially hard on the science of medicine, harping unjustly on the contradictions and mistakes of some of its professors, forgetting the services it has rendered to suffering humanity, services of which the author no doubt would avail himself, were he to meet with a serious accident.—“Never Grow old” (Putnam, \$2.00) by Dr. L. H. Goizet, is a book made up of physiological data, the phenomena of life and the causes of death. The principal part of the work describes the author’s method of prolonging life for “one hundred years, without knowing the weaknesses of old age nor the physical pains of life.” The method is that of superficial tractile rubbings, a species of massage, but more gentle. The book is translated from the French, and is not easily understood because of the carelessness of the translator and because the author seems to be intent on using technical terms as often as possible.

**Economics and Sociology.**—In “Labor and Revolt” Stanley Frost gives a good many pages to an arraignment of Red propaganda. (Dutton, \$4.00.) The book is filled with quotations from radical books and papers, and the new Germany is made out as the ally of Bolshevism. This is a very weak point in his treatise, as is also his handling of the different industrial disputes that marked the year following the armistice. All told there is nothing to warrant a reader who has followed the press of the day purchasing the volume. It merely contains the information that can be found in newspapers and magazines, and there is nothing in the sense of constructive criticism that is either novel or detailed. A general belief in the common sense of the American workman concludes a rather wordy and loosely written volume.—“Economics,” is a text-book by James Cunnison, lecturer in social economics in the University of Glasgow. (Dutton, \$2.00.) Arranged in text-book form and well indexed the book will recommend itself to teachers of economics. The author bases his treatment on the system prevalent in England, France, Germany and America, a system grounded on private property and economic freedom, with competition as its motive force. The volume ends with an essay on the regulation of industry.—The Professor of Economics in University College, Nottingham, A. W. Kirkaldy, deals with economic questions in a popular manner. “Wealth, Its Production and Distribution.” (E. P. Dutton, \$2.25) is made up of a series of very readable essays treating of wealth, capital, labor and land. The book is meant for the general reader, the style is simple and the illustrations of principles practical.

## BOOKS RECEIVED

- D. Appleton & Co., New York:  
The State and Government. By James Quayle Dealey. \$3.00.  
Gabriel Beauchesne, Paris:  
L’Ame de L’Irlande. Par Xavier Moisant. 6 fr.  
Benziger Brothers, New York:  
A Spiritual Retreat. By Father Alexander, O.F.M. \$3.00; Marriage and Motherhood. By Alice, Lady Lovat. \$2.00; The Fringe of the Eternal. By Rev. Francis Gonne. \$2.00; St. Paul: His Life, Work and Spirit. By Philip Coughlan, C.P. \$2.50; A Scottish Knight-Errant, a Sketch of the Life and Times of John Ogilvie, Jesuit. By A. Forbes and M. Cahill. \$1.75; Mallow. By Mrs. William O’Brien. \$1.25; The Gospel According to St. Mark. With Introduction, Text and Notes. Compiled by Robert Eaton. \$2.00; The Message of Francis Thompson. By a Sister of Notre Dame. \$0.80; Juliana of Norwich. Meditations on the Litany of the Sacred Heart. Culled from the Writings of Juliana of Norwich. By F. A. Forbes. \$0.50; Flame of the Forest. By Constance E. Bishop. \$2.00.  
Burlkey Printing Co., Omaha:  
Daisy, or a Flower of the Tenements of Little Old New York. By Gilbert Guest. \$1.00.  
The Catholic Truth Society of Canada, Toronto:  
Memoir of the Rev. Father Muard, Founder of the Benedictines of the Monastery of St. Mary of Pierre-Qui-Vire, France, and the Fathers of St. Edmund of Pontigny.  
The Century Co., New York:  
The Hare. By Ernest Oldmeadow. \$2.00.  
The Cornhill Co., Boston:  
The City Sleeps. By Charles Mulford Robinson. \$1.50; The Stairway. By Alice A. Chown. \$2.00.  
Devin-Adair Co., New York:  
Scientific Theism Versus Materialism, the Space-Time Potential. By Arvid Reuterdahl. \$6.00; Sanctity and Social Service. By J. Elliot Ross, C.S.P. \$1.50.  
The Dominican Sisters, Aquinas Academy, North Tacoma, Wash.:  
Doctrinal Discourses for the Sundays and the Chief Festivals of the Year. In 5 Vols. Vol. 3. By Rev. A. M. Skelly, O.P.  
George H. Doran Co., New York:  
Spring Shall Plant, a New Novel. By Beatrice Harraden. \$2.00; Russia in the Shadows. By H. G. Wells. \$1.50; The Sixth Sense. By Stephen McKenna. \$1.90; Essays Speculative and Political. By the Rt. Hon. Arthur James Balfour, M. A. \$3.00.  
E. P. Dutton & Co., New York:  
The Essentials of Mysticism and Other Essays. By Evelyn Underhill. \$3.00; Tales of Aegean Intrigue. By J. C. Lawson. With a Sketch Map. \$5.00; A Social and Industrial History of England, 1815-1918. By J. F. Rees, M.A.  
Harper & Bros., New York:  
The Ways of the Circus, Being the Memories and Adventures of George Conklin, Tamer of Lions. Set Down by Harvey W. Root. With a Foreword by Don C. Seitz. \$2.25; The Seventh Angel, a Novel. By Alexander Black. \$2.00.  
Harvard University Press, Cambridge, Mass.:  
The Writer’s Art by Those Who Have Practised It. Selected and Arranged by Rollo Walter Brown, Professor of Rhetoric and Composition in Carleton College. \$2.50.  
Houghton Mifflin Co., Boston:  
David Urquhart. Some Chapters in the Life of a Victorian Knight-Errant of Justice and Liberty. By Gertrude Robinson. With an Introduction by F. F. Urquhart. \$5.00.  
John Lane Co., New York:  
Art and I. By C. Lewis Hind. \$2.50; Authors and I. By C. Lewis Hind. \$2.50; Tossed Coins. By Amory Hare. \$1.50.



- Longmans, Green & Co., New York:  
*The Meaning of Christianity According to Luther and His Followers in Germany.* By the Very Rev. M. J. Lagrange, O.P. Translated by the Rev. W. S. Reilly, S.S.
- The Macmillan Co., New York:  
*American Red Cross Work Among the French People.* By Fisher Ames, Jr. Illustrated. \$2.00; *Report of the First Anglo-Catholic Congress, London, 1920.* With a Preface by the Rev. Darwell Stone, D.D.; *Life in a Medieval City.* Illustrated by York in the XVth Century. By Edwin Benson, B.A. With Eight Illustrations; *Early Tudor Poetry, 1485-1547.* By John M. Berdan, Assistant Professor of English in Yale University.
- Robert M. McBride & Co., New York:  
*Foundations of Feminism (a Critique).* By Aurom Bennett. \$2.50.
- Maison Alfred Mame et Fils, Tours:  
*Les Jésuites Morts pour la France.* 1914-1919.
- Marshall Jones Co., Boston:  
*The Life Indeed. A Review, in Terms of Common Thinking, of the Scripture History Issuing in Immortality.* By John Franklin Genung. \$3.00.
- The Norman, Remington Co., Baltimore:  
*The Women of the South in War Times.* Compiled by Matthew Page Andrews.
- G. P. Putnam's Sons, New York:  
*The Mirrors of Downing Street. Some Political Reflections.* By a Gentleman with a Duster. Illustrated. \$2.50; *Babel.* By Hugh MacNair Kohler. \$2.00; *Sons of the Sea.* By Raymond McFarland. \$2.00.
- Charles Scribner's Sons, New York:  
*The Traditions of European Literature from Homer to Dante.* By Barrett Wendell. \$6.00; *Steeplejack.* By James Gibbons Huneker. Two Vols. \$7.50.
- Small, Maynard & Co., Boston:  
*The Sheik, a Novel.* By E. M. Hull. \$1.90.
- The Stratford Co., Boston:  
*The Scholar's Larger Life.* By James L. Hill, D.D. \$2.50.
- Sullivan Brothers, Lowell, Mass.:  
*The Irish Catholic Genesis of Lowell.* By George F. O. Dwyer. Revised Edition.

## EDUCATION

### A Senator and the Smith Bill

THESE are the days when Senators of the United States are blessing the generous Congress which first allowed them to engage private secretaries, to be paid from the Federal funds. "I am simply swamped with protests against the Smith-Towner bill," writes a Senator from an Eastern State. "It is utterly impossible for me to answer all of them. But I am not in sympathy with a bill which means, I believe, the ultimate centralization of all educational activities in the Federal Government. We have too much centralization as it is." "We have too much centralization" is a good slogan, and I trust it will not be forgotten when the Sixty-seventh Congress comes into being.

#### FOUR POINTS

THE letter which I am now to quote was written by one of the foremost members of the Senate. It was not directed to me, but to a mutual friend, and I am not allowed to use any names. This prohibition comes not from the Senator but from the friend. However, it is no violation of confidence to remark that the Senator is a college man, that he long served with distinction in the Lower House, and has enhanced his reputation for progressiveness by his service in the Senate. I may further add that he is a Southerner, and with that leave the question of his name to Sherlock Holmes. The main paragraph of his letter I have broken into four for convenience of reference:

- (1) This bill practically makes a gift to the States, on certain conditions, of Federal money.
- (2) It does not exercise or enforce Federal control, but indirectly accomplishes that result by requiring the States to accept the money on conditions laid down by the Federal Government.
- (3) Of course, this is contrary to the viewpoint of the founders of our party. But we have lapsed so far in the use of national funds for agricultural development, social hygiene, and a hundred other things, that it seems to be impossible to hold the line, except where the direct exercise of power is attempted by the Federal Government, as in the prohibition constitutional amendment.
- (4) When the proper time comes, you may rest assured that I will be heard from, and I think you will find me on the right side.

Without repeating at any length the constitutional argument,

which is really the final test by which this bill is to be judged, and which has been frequently presented in these pages, perhaps some comment on the Senator's letter may prove enlightening.

#### ARE FEDERAL APPROPRIATIONS GIFTS?

FIRST of all, I am not quite sure what he means when he terms a Federal appropriation a "gift to the States." Brought up in the same political school with the Senator—although my interest in "politics" is, for a variety of reasons, but slight—I was always taught that what comes from the Government, Federal, State, or local, is not, and cannot be, a "gift." The Federal Government has no sources of revenue dissociated from the people. Whatever the Federal Government has, comes in some way from the people. When the Federal Government surveys a road, or builds a bridge, or launches a battleship, or creates a new office, the resultant expenses are paid by the people. I may not be aware that almost daily I must pay my share of the Federal expenses, although I know that the cost of living is anything but easy. Bryce pointed out, years ago, that the ordinary citizen very seldom came in contact with the Federal Government. The change at his return to this country as Ambassador struck him very forcibly. When he bought a railway ticket or a ticket to the theater, or a glass of soda water (if Ambassadors descend to that level!) or a pound of bacon at the corner grocery, he was brought into touch with the Federal Government, because generally he then met the Federal Government in the most unpleasant role of tax-gatherer. Since Bryce penned his second comment, the sphere of the Federal Government has become much larger.

Every new scheme of Federal legislation, built on the economically unsound "fifty-fifty" plan, calls for new Federal expenditures and new Federal taxes. A dollar sent to Washington to be "distributed" among the States, does not return, even under the most happy circumstances, in the form of one hundred cents. Obviously, something must be deducted for the expense of handling this dollar, of distributing it, and for those costs, generally ample at Washington, known as "overhead." It seems to me that President Kinley of Illinois University outlined the "fifty-fifty" proposition very well when he said, speaking against the Smith-Towner bill, "The people of Illinois send a dollar to Washington. Perhaps twenty cents is returned, not freely, but on condition that another twenty cents be raised, and that we allow Washington to tell us what we must teach our children, and how." For the energetic, progressive, self-reliant American States, whose citizens believe that they are still capable of self-government according to constitutional ideals, the fifty-fifty plan is a rank injustice. Under the Smith-Towner plan, New York, for instance, would be obliged to raise about \$1.30 for the privilege of receiving thirty cents from the Federal Government, and of relinquishing full control over her schools to some bureaucrat at Washington.

In fact, I do not believe that by "gift" the Senator means "gift." Gifts are not given conditionally, but freely, and the Senator recognizes that the "gift" under the Smith-Towner scheme is bestowed only "on certain conditions." There is the gist of the whole scheme and the Prussianism of the bill. *The Federal Government is empowered to set conditions which the States must accept, or be cut off from all Federal appropriations.*

#### DIRECT OR INDIRECT CONTROL?

AGAIN, section 2 of the Senator's paragraph, as I read it, is a clear admission that under the Smith-Towner bill, complete Federal control of education within the State is inevitable. That control may not be exercised at once, and it may not be exercised directly, although I think it will, or brutally. Nevertheless, direct control is given by the Smith-Towner bill, and

it is the height of folly to approve any measure on the "understanding" that it will be tactfully administered. The full measure of evil in any law is the evil that a skilful and determined antagonist of your principles can find in it. The very wording of the bill shows, I think, the untenableness of the Senator's position that the bill does not "exercise or enforce Federal control." He has already granted that the Federal appropriation is assigned only "on certain conditions," the said conditions, of course, being framed by the Federal Government.

What these conditions are, has been frequently stated. It is not true that they extend *only* to a basic language law, a minimum term law and a compulsory school law, although these three requirements are sufficient to show that in so important a matter as education, an activity reserved under the Federal Constitution to the States, the Federal Government can compel the respective State legislatures to pass certain measures, and forbid them to repeal laws already enacted. The simple truth is that every State is required to report annually on "the provisions of this act." These provisions are far wider than the three laws mentioned. They refer, as the bill states, to the removal of illiteracy, the Americanization of the immigrant, rural schools, the teaching of civics, the spirit of the American Government, the duties of citizenship, the "equalization" of educational opportunities, the preparation of teachers, and the improvement of teachers already in service. On all these activities must the States report, and if "in the judgment" of the Federal Secretary, the States have not met the standard set at Washington, they are to be deprived of all apportionments, until they are ready to admit the higher wisdom of the Federal Government, i.e., of a political appointee at Washington in charge of the Department of Education. This is nothing less than Federal control of the local schools, and an institution as incompatible with constitutional principles and American ideals as a Federal control of the press, or a Federal control of religion, through a Minister of Public Worship. And if we are to follow the lead of foreign countries in establishing a Department of Education, there is no reason why we should not imitate them in setting up a Department of Public Worship. The underlying philosophy of each is closely akin, if not identical, and neither has any valid place except in a centralized government of a kind impossible in this country.

#### ON THE WRONG ROAD

AS to paragraph 3, I would suggest that it is not common sense to keep on going when we find we are on the wrong road. The only safe plan is to retrace our steps. The Senator is absolutely correct when he says that we have engaged in hundreds of paternalistic, semi-socialistic, and unblushingly socialistic schemes in this country. I would go a bit farther and say that this policy is contrary not only to the principles of the Democratic party, but contrary to the principles of the American Constitution. As old Grover Cleveland used to say, it is the business of every American to support the Government, but it is not, most emphatically, the business of the Government to support every American. At the risk of offending my Republican friends I may observe that, in my opinion, never did the country stand in greater need of the Democratic party. But I must temper the observation by remarking that, as far as I can see, the chief representatives of Democratic principles in this country are the leading Republican Senators at Washington. There are a few exceptions, Senator King of Utah, for instance, but, relying on the *Congressional Record* of the last few years, it seems true to say that Democratic principles have lately found their strongest defenders in Republican strongholds. However, now that the Republicans are no longer a minority party, conditions may return to normal, with the Republicans greatly benefited by their temporary friendship with Democratic ideals.

As to paragraph 4 I am moved merely to remark "Amen," and with confidence, since the Senator in question has always shown his ability to distinguish between a hawk and a handsaw. Touching the whole matter, the strong words of Senator King of Utah, in the Senate on February 12, should be pondered:

I know it will be said these views are obsolete. Senators have said to me upon a number of occasions when I have been pleading for the rights of the States, that such views would have been sound a few years ago, but that they have been outgrown. The contention is that this is a progressive age, and progress is to be measured by our departure from fundamentals. There are some things that never grow old. *Age does not sanctify error, or transform the violation of the Constitution into a right.* The Constitution is the Constitution now. It should be as sacred now as when it came from the hands of our fathers, and those who are sworn to defend it ought to be the first to resist encroachments that invade the States.

To that I say "Amen" too, and it does not stick in my throat.

JOHN WILTBYE.

#### SOCIOLOGY

##### The Power to Declare War

HAVE you ever reflected how it would add to the gaiety of nations if the village council of Happy Corners would solemnly declare itself the guardian of law and order in its community? Or if Congress were to pass a resolution setting forth that it is the legislative branch of the Federal Government and that it intends to do some law-making? People would remark amid laughter: "How superfluous! The Constitution provides for that." But what is the difference between such a resolution and the proposal to have Congress approve a league of nations with the reservation that the power to declare war resides with Congress? Among the powers vested in the legislative branch of the Federal Government by the Constitution (Art. 1, sect. 8, clause 11) is the following: "To declare war, grant letters of marque and reprisal, and make rules concerning capture on land and water."

#### THE AMENDING POWER

THIS power cannot be voted away by Congress. "An act of parliament," says George Bancroft in his "History of the Constitution of the United States" (Vol. 2, p. 329), "can at any time alter the Constitution of England; no similar power is delegated to the Congress of the United States, which, like parliament, may be swayed by the shifting majorities of party." The initiation of amendments, he adds, could not be entrusted to the president, lest it might lead him to urge changes for his own advantage. Still less could the judiciary, holding office for life, be invested with so transcendent a power. "The legislatures of the States, or of the United States, are alone allowed to open the 'constitutional door to amendments'; and these can be made valid only through the combined intervention of the State legislatures and of Congress, or a convention of all the States, elected expressly for the purpose by the people of the several States." Because of these safeguards a change cannot be made in haste, and only by consent of the legislatures of three-fourths of the States. If all the States had a law providing for a referendum vote on such matters of importance, an amendment would require the approval of the people as well as of the legislatures.

States sometimes elect delegates to a special convention entrusted with the revision of the State constitution. But since the Federal Constitution was framed 134 years ago no such general convention has been called to amend our basic Federal law. As some State legislatures meet only biennially, it is ordinarily impossible to have a majority of the States approve



an amendment to the Federal Constitution in one year and, in consequence, Congress cannot amend the Constitution at a single session. As a rule, several years intervene between the time that a proposed amendment is moved by Congress and its final certification by the State Department after three-fourths of the States have ratified the change. Instances still fresh in the public mind are the amendments providing for the direct election of senators, the prohibition of the manufacture and sale of intoxicating liquor, and the extension of suffrage to the women of the country. The second amendment was ratified in a few years. But it is many years since the suffrage amendment was first mooted in Congress.

If any body of Federal legislators should so far forget the principles of our Government as to transfer the war power to any league or association of nations, they would be guilty of official anarchy; and the next Congress could repudiate their action as absolutely unwarranted, irresponsible, and treasonable. As long as the States have not modified the Constitution, the war power is inseparable from Congress, and this, of course, is a most sure and even providential precaution against ill-advised and hasty action.

#### HOW MODIFIED

**T**RUE, in practice this right can be limited by the executive branch of the Government, since the President exercises wide powers. By breaking off diplomatic relations with another country, or by sending an ultimatum, he could put Congress into a position where it must either declare war or repudiate the executive. The latter course would imply virtual retreat or surrender. The executive would naturally use all the powers at his disposal to prevent such a humiliation. The quickly-aroused sense of national honor would usually give him the benefit of any doubt as to the justice of his position; and Congress would in most cases uphold his course.

In a similar manner the power of the people to approve or reject amendments through their legislatures has been greatly modified in practice, and legislatures have not shown that sovereign independence which is theirs under the Constitution. In Iowa, for instance, the people by a small majority voted to keep a prohibition amendment out of the State constitution. A few years later the legislature, after little deliberation, declared in favor of putting a prohibition amendment into the Federal Constitution! About a year ago Governor Smith of New York urged a referendum on the prohibition question, on the ground that ratification of the Federal amendment had been pressed through the legislature by means of the party whip. When it began to appear that more than half of the States had declared for the woman-suffrage amendment something like panic seized some legislatures. They made short shrift of arguments on the question in their haste to have their State numbered among the requisite thirty-six.

But even if legislatures are irresponsible at times to public opinion or act without due consideration, this does not deprive them of their constitutional prerogative. The possible encroachment of an executive on the congressional war power does indeed upset the constitutional balance between the coordinate branches of our Federal Government; but it does not affect the exercise of that right with reference to a foreign country or an association of nations. Until a majority of the States sign away this power, it resides legally in Congress, and any reservation of this power is as futile as carrying water to the ocean. Some proponents of this reservation are undoubtedly acting in good faith, although their knowledge of the Constitution is anything but exemplary. Others, however, seem to think that this proposal will make the league of nations plan more acceptable to our people. In these days of propagandists it is well to be on the lookout for camouflage.

GEORGE MIDWAY.

#### NOTE AND COMMENT

##### The Fate of the Sermon on the Mount

**N**OW that the danger of a cell and a striped suit has passed, the "Association to Abolish War" is reprinting and circulating the "Sermon on the Mount." The leaflet is headed by the caption "Now It Can Be Printed" and an explanatory note is appended to the effect that in 1917 the Association proposed to print the unglossed Sermon for free distribution. At the last moment, the secretary of the Association was officially informed that such an act would be regarded by the Department of Justice as pro-German. It will be very consoling to many harried citizens to learn that the Constitution, the Declaration of Independence and the Sermon on the Mount are all pro-German. Surely the Germans are, after all, a very remarkable people, but then, once upon a time, they too, at least the Prussian Government, issued an order somewhat similar to the decision of the Department of Justice. For it is written that Cardinal Hohenlohe was officially forbidden to perform any more miracles without permission of the Government.

##### Marian Congress of India, Burma and Ceylon

**T**HE Marian Congress, for which such great preparations were made, has at last been held at Madras, in India. The numerous races gathered there were appropriately suggestive of the Catholicity of the Church. The editor of the *Marian Congress Bulletin*, a publication which was issued daily during this period, strikingly illustrates this fact. "Grouped together for example," he says, "sat three Europeans—an Englishman, a Dutchman and a Frenchman—a party of Malayalees from Travancore and an agreeable Portuguese family who had come all the way from Goa, and who chatted in soft Lusitanian accents among themselves and in excellent English with their neighbors." The Congress hall, built in shape of a cross, was crowded with 12,000 people and a still larger throng stood without on the opening day. Apostrophizing Our Lady, the Apostolic Delegate to India, Archbishop Pisani, eloquently exclaimed:

In truth, since the day when the mountains of Judaea echoed your reply to Elizabeth's greeting, proclaiming that all generations should call you blessed, no nation, no country in the Continent where the Eternal Word was made flesh, has ever witnessed such a vast and imposing throng gathered under your standard as Madras has done in the time of your visitation. Catholic India truly knew this time. See here her children gathered from the ocean to the Himalayas, drawn by the sweet perfume of the daughter of Sion; the enthusiasm aroused in thousands of hearts by the mere invocation of your name; the piety which shone in the faces of the Faithful taking part in the procession or witnessing it in the streets of this hospitable city; all the churches ever crowded with devout people during the services held on these days. Tell the Catholic world how great has been your triumph in Madras.

A glorious triumph, indeed, for the great Mother of God was this first Marian Congress held on the Continent of Asia. For six years her children in the Far East had looked forward to these days with eager expectation. The project had been started in January, 1914, but the Great War which broke out in the middle of that year delayed its realization until the same month of the present year. The conversion of India to the Church of Christ was naturally the supreme thought in the minds of all and the main theme of the discussions and deliberations. To this, too, the Holy Father beautifully referred in his message, read by the Apostolic Delegate, in which he wrote:

It is with the greatest joy that we have heard of the Marian Congress shortly to be held in India, since nothing can be more conducive to the spreading of the Christian Faith in those vast regions of Asia than a filial devotion to the great Mother of God, known throughout the centuries as the Queen of Apostles. For the Church has ever had recourse with confidence, especially in times of difficulty and

danger, to Mary, the Virgin Mother, who gave to the world the Saviour and Lord of the human race, in order that the light of the Gospel might be diffused among the nations sitting in darkness and error.

The termination of the Congress was more brilliant than had been foreseen. Amid a glorious display of rockets and fireworks that illuminated the sky the great Congress hall itself caught fire and in a short time nothing was left standing but a few bamboo poles. "If the fire had occurred on the first or second day," the *Bulletin* remarks, "the work of the Congress would have been broken off; but as things have gone the Congress has had its perfect being. It is only the shell of the Congress that has been destroyed." And this, too, if we may be pardoned the prosaic detail, had been insured. We congratulate, in fine, the *Madras Catholic Watchman* for its enterprise in issuing the excellent daily *Bulletin* of this now historic Marian Congress.

#### American Chambers of Commerce Abroad

THE commercial development of the United States can perhaps best be gaged from the information furnished in the February number of the *World's Markets*, which states that there are at the present time no fewer than twenty-five American chambers of commerce situated in foreign cities. This increase in American commercial centers doubtless promises much for the future of our trade.

It is an interesting fact that the dean of all these American chambers of commerce abroad is situated in the country in which the oldest chamber of commerce in the world was first organized, namely, France—the American Chamber of Commerce at Paris being not only the oldest of these organizations, but one of the largest and most influential. Much younger, but equally active and important, is the American Chamber of Commerce in London, Inc., while the American Chamber of Commerce and Trade at Berlin was a most important factor for promoting closer trade relations between the United States and Germany prior to the war, and will no doubt be equally useful to the traders of both nations after the formal signing of the treaty of peace.

Each of the various chambers of commerce forms a nucleus and provides a convenient meeting place for those engaged in trade between the United States and the countries in which it is situated.

#### A Jewish Convert's Credo

ANSWERING a Jewish correspondent in the *Galveston Daily News* Mr. David Goldstein gives the following concise statement of his religious belief:

It is my desire while speaking from the platform of the Knights of Columbus to keep to the subject of Bolshevism, when Bolshevism is my subject, rather than to enter into a controversy regarding Judaism, for my experience is that very little good results from any other course. Yet, as was no doubt apparent to the people who attended my lecture last night, my intention is to meet every question, no matter what its nature may be, fairly, frankly and courteously.

The statement during the quiz period that my parents were not Orthodox Jews, that they were, like nine-tenths of the Jews in the English-speaking world, rather indifferent when it came to church-going is no warrant for the assertion of Mrs. Abe Blum in this morning's *News* that I know not Judaism. I attended Hebrew schools in my boyhood days and what I did not learn there I gathered in my studies during maturer years. I endeavored in a few words to state clearly and tersely the conclusions of my studies. I may repeat them:

I believe in a personal God, the Creator of heaven and earth and all other creations, to whom we are all morally responsible for our thoughts, our words, and our deeds.

I believe in the revelations of Almighty God and that they were placed in a special way in the keeping of the children of Israel.

I believe the Jews were God's chosen children, that from among them were raised up the world's greatest prophets.

I believe, as was foretold, that in the House of David was to be born the Anointed One, the King of Kings, the Messiah.

I believe that in the fulness of time, as definitely foretold in the Book of Daniel, the Messiah came.

I believe He was Christ Jesus.

I believe that Christ established a Church that was to be universal (Catholic) rather than restricted as was the Church of pre-Christian days.

I believe that that Church was established with Christ as its invisible head and Peter as its living visible head.

I believe, as stated in the sixteenth chapter of St. Matthew (whose Jewish name was Levi), that the Church of Christ was to endure forever.

I believe that Church exists today with the two hundred and sixtieth Peter at its head, Pope Benedict XV, and that it is the Catholic Church.

I believe that with the coming of the Messiah and the establishment of His Church the Jews ceased to be God's chosen children.

I believe that all that is great and glorious in the ethics, morality and divinity of the Old Dispensation is embodied with the law of love in Christ's Church.

Therefore, I am in the Catholic Church, where I pray daily for the time to come when all good Jews, including Mrs. Abe Blum, shall enjoy the fulness of the Hebraic inheritance in the one Church established by the Son of God.

Mr. Goldstein is again conducting a successful lecture tour under the auspices of the Knights of Columbus.

#### Safeguarding America Against Fire

OUR annual fire loss is given as approximating \$300,000,000. Here then is an important phase of our housing problem that must not be overlooked. About one-fourth of this total loss, according to Ira H. Woolson, is due to defective chimneys and unprotected vertical openings. A very large percentage of the 20,000 deaths by fire annually recorded in this country is due, he believes, to the latter source. Really safe chimneys, this authority informs us, can be procured at a cost but slightly exceeding that of those ordinarily constructed, perhaps by not more than ten or fifteen dollars. Remedying the second defect is not quite so simple, but effective methods are well known:

The cost, as compared with the total cost of the buildings themselves, is a small item. If architects who are designing buildings within fixed cost limits would spend a little more in the proper protection of stairways, elevators and dumb-waiter shafts, as well as other minor but nevertheless dangerous vertical openings, even at the sacrifice of reduced expenditure upon interior and exterior decorations, it would be a national benefaction.

The writer, who is consulting engineer of the Committee on Construction of Buildings of the National Board of Fire Underwriters, expresses his personal conviction that fully eighty per cent of the entire loss due to fires involving more than one-story buildings, results from spread of fire through unprotected or defectively protected vertical openings. Wherever openings, no matter how small, can be fire-stopped at each floor level it is important to do so.

#### St. Ansgar's Scandinavian Catholic League

ST. ANSGAR'S Scandinavian Catholic League of New York has now rounded out its tenth year. One of the main objects of its establishment was the free distribution of Catholic Scandinavian literature among non-Catholic Scandinavians. Its founders, Frode C. W. Rambusch, Alexander Amann and Gustaf Linder pledged themselves to keep the League intact so long as it held even three members. There are not many Catholic Americans of Scandinavian descent, and we can therefore appreciate all the more the courage of the founders of this excellent work. With small means and a small membership the League is bravely attempting to accomplish great things. This is the spirit we need in the Church today, and God will give the increase. May it bind together, in the one true Fold, Norse and Dane and Swede.